THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

COMMUNION SUNDAY.

On Sundays heaven's door stands ope,
Blessings are plentiful and rife,
More plentiful than hope.
George Herbert.

Tread lightly—'t is the day of rest,
A holy awe is lingering here,
No step hath yet the chancel press'd,
No earthly music caught the ear.

The morning sunlight gently falls
Upon the sacred spire,
And beams within those hallow'd walls
On altar, aisle, and choir.

And round the pure baptismal font
Those streams of radiance shine,
Where Christ's young soldiers first are wont
To receive their Master's sign.

Tread lightly—how the soul upsprings
Amid this silence sweet,
This hovering of the Spirit's wings
On to the mercy-seat!

Tread lightly—on the altar lies
The pledge of Jesus' love,
Come feast upon the sacrifice,
This day his mercy prove.

This holy day, on which God pours
His blessings freely forth,
Cheering the heart, like gentle showers,
That fertilize the earth.

And angel ones are waiting near
To bear the contrite sigh,
The silent penitential tear,
The soul-felt praise on high.

Oh, may the crowd that will ere long
Upon this stillness break,
Come, Lord, in one adoring throng
Thy bounties to partake.

With minds from passion purified
Bend low in holy prayer,
And kneeling at the altar's side,
Await thy blessing there.

May wounded spirits find the balm
In love thus freely given,
Shed o'er their hearts a holy calm,
An earnest sweet of heaven.

Oh, Saviour! bless the chosen band
Who deal the bread and wine,
Who firm on Zion's watchtowers stand,
Make them like stars to shine.

Pour out on all thy grace, O God,
Around us danger lies,
Oh, guard us till in thine abode
We banquet in the skies.
J. C.

COMMUNICATIONS.

For the Churchman.

Historical notice of Christ Church, New Brunswick, New Jersey. By John Croes, rector of said church.

Remember the days of old, consider the years of many generations. Deut. xxxii. 7.

These words are contained in the advice which Moses gave to the children of Israel, in that beautiful song which he uttered but a little while before his death. They may be considered as a part of the legacy which he left to the chosen people. When he tells them to "remember the days of old, to consider the years of many generations," he means them to call to mind the loving kindnesses of the Lord towards the children of Israel for many generations. "Jacob is the lot of his inheritance. He found him in a strange land, and in a waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." After having received so many favors from the Lord, it was right that the children of Israel should be grateful. Moses strove to impress this truth upon their minds, and as one means of cherishing a spirit of gratitude, he exhorts them to call to mind what God had done for them, to "remember the days of old."

My purpose, brethren, in this discourse, is to lead your thoughts back to "the days of old," in other words, to give you a brief history of our church in this city. It is profitable and pleasant for bodies of men who have been long associated, as well as for individuals, occasionally to take a review of the past, to see what they have done, what progress they have made, what errors they have committed, what they have left undone, and what ought to be their future course, that prosperity may be insured.

Let us for a brief space call to mind "the days of old," and among the reflections excited by so doing, if our hearts are right, will be that of gratitude to God for his many mercies.

The first account we have of the existence of an Episcopal congregation in this city, is in the annual report of the "Society for Propagating the Gospel in Foreign Parts," for the year 1744. In this report it is stated, that they had received information from the Rev. Mr. Skinner, of Perth-Amboy, that zeal for God's worship had stirred them up to the building of a church in New Brunswick. Amboy being the seat of government of the state, and many Episcopalians of influence residing there, would seem to have attracted before this the attention of the venerable society in England. In the society's report for the following year, it is stated that the inhabitants of New Brunswick had petitioned the society to send them a missionary, setting forth that they had erected a church of stone, fifty-five feet long, forty-five feet broad, and twenty feet high; and that they had obligated themselves, and were ready to give proper security to raise forty pounds per annum towards his support.

The society express their approbation of these measures, and acquainted them that as soon as they shall have provided a house with some acres of land round it, according to the standing rules of the society, in addition to the forty pounds engaged, they would send a missionary to reside with them. In the meantime, they recommend them to the attention of the neighboring missionaries. In the society's report for 1746, it is stated that the inhabitants of New Brunswick have raised three hundred pounds towards the purchase of a house and glebe, and in consideration of this and their former engagement to pay forty pounds per annum, to the support of a missionary, they earnestly pray that Mr. Wood, bred to physic and surgery, might be admitted to holy orders and appointed a missionary to them. The society so far granted their request, after Mr. Wood's admission to orders, as to join the church at New Brunswick, and the church at Elizabethtown together—the latter of which had hitherto been a mission by itself,—and to place them under the care of Mr. Wood. Mr. Wood commenced his labors in 1750, and officiated every fourth Sunday at Elizabethtown, but soon found himself so fully occupied at New Brunswick that he left the station at Elizabethtown. In 1754, Mr. Wood removed to Nova Scotia, and the Rev. Mr. Seabury, jun., was appointed to this station. Mr. Seabury, (afterward bishop of Connecticut,) arrived here in May of that year. "The church," he says, "is a handsome building, is well filled, and several of all denominations are used to come." Mr. Seabury continued to officiate in the church till some time in the year 1757, when he removed to Jamaica, Long Island, and the Rev. Mr. M'Kean succeeded him. He arrived in December of that year. Mr. M'Kean speaks in his letter to the society of his kind reception. The people of South River, he says, have united in building a church at Spotswood—the people around there and at New Brunswick are chiefly descendants from members of the Church of England, who came from Staten Island, and they are very desirous to be instructed in the faith.

In the society's report for 1761, we are informed that the congregation have obtained an act of incorporation. In 1763 it appears that Mr. M'Kean had removed to Amboy, and that the Hon. Edward Antill had undertaken to read prayers and a sermon both at the churches of New Brunswick and Piscataway during the vacancy. We are also informed that the society had agreed to unite Piscataway with New Brunswick, and had appointed the Rev. Leonard Cutting to succeed Mr. M'Kean at that mission. In 1764 Mr. Cutting informs the society that the congregation of Christ Church, New Brunswick, consists of about one hundred and thirty families, the most of them in but indifferent circumstances; that the communicants are about twenty-five, and that they allow him twenty pounds New Jersey currency for house rent, till they are able to purchase a glebe, and that he preaches at Piscataway every third Sunday.

In the society's abstract for 1766, it is stated that the Rev. Mr. Cutting had removed from New Brunswick to Hempstead, Long Island; that in a letter dated July of that year, he informs the society that the congregation at New Brunswick was increasing, the communicants were thirty-four, and at Piscataway eight.

In the abstract of 1768, the society say, they have received from the Rev. Abraham Beach advice that he arrived at his mission at New Brunswick in September, 1767. In 1773 it is stated that the congregation had neatly repaired their church, and nearly erected a steeple, which was afterwards completed.

Soon after this the war of the Revolution commenced, and the affairs of the Church throughout our whole country were thrown into confusion. I can find no account of Christ Church from 1773 to 1783, when from the society's report we are informed that the Rev. Mr. Beach was still at New Brunswick. Then the mission ceased in consequence of our country becoming independent of Great Britain—that is, the society in England ceased to have any charge over the American Church, and to send out missionaries. The Rev. Mr. Beach continued to officiate here till 1784, when he removed to New York, and became an assistant minister of Trinity Church, in that city. The Rev. Mr. Rowland succeeded Mr. Beach in the charge of the church at New Brunswick, and continued here one year. He afterwards removed to Nova Scotia. The church, it appears, was then vacant till some time in 1787, when the Rev. George Ogilvie, a deacon, was engaged to officiate. Mr. Ogilvie resigned his charge in 1790, and removed to Norwalk, in Connecticut. Prior to this period no record was kept, (at least none has been preserved,) of the proceedings of the wardens and vestry, but since 1790, they have been regularly recorded. In the year 1791 the Rev. Henry Vandyke was invited to take charge of the church. Mr. Vandyke accepted the invitation, and officiated for some time, but how long I have been unable to ascertain. About this time a grant of a lottery was obtained from the legislature of this state, for raising money for the benefit of the church. I mention this principally for the purpose of showing the great improvement in public opinion which has taken place within a few years on a very important subject. At the time of which we are speaking, lotteries were very common, and were granted for almost any purpose; and it was considered a perfectly legitimate mode of raising money. No one seemed to think that there was any thing wrong in lotteries. How great the change in public sentiment? Who *now* would think of asking for a lottery to aid the cause of religion? It would be considered doing evil that good might come therefrom. Indeed lotteries for any purpose are now almost altogether proscribed. Public opinion would not tolerate them. The lottery granted to our church does not appear to have yielded much, if any thing. Great difficulty was experienced in some cases in getting money out of the hands of the managers. As I have said, the records of the church do not inform us when Mr. Vandyke left the parish. The last notice I find of him in the records is in the year 1793. From that year until 1799 no clergyman is named in the minutes of the vestry. Then the Rev. John H. Hobart, (late bishop of New York,) was invited to take charge of the congregation. Mr. Hobart retained the charge for one year, till May 1800, and then removed to Hempstead Long Island. Soon after his removal negotiations were entered into with my late father. These negotiations, however, did not come to a satisfactory termination till the autumn of 1801. In the meantime the Rev. Mr. Cotton was engaged to officiate for a few months. In October, 1801, my father removed from Swedesborough, Gloucester county, to this place, and accepted the rectorship of the church. He did not, however, devote at first his whole time to this parish, but united with it that at Spotswood. The congregation here was then in a feeble state, and unable to support a clergyman, the number of communicants not exceeding fifteen. After a few years the charge of the Spotswood church was relinquished by my father, and he confined his attention to the church in New Brunswick.

The first remarkable event that took place after our removal hither was the burning of the steeple of the church. This occurred in the month of February, 1803. A storm, accompanied with thunder and lightning, took place at the hour of one o'clock, P. M., and the lightning struck the top of the steeple; the iron rod which supported the ball and the vane, and which formed the highest part of the conductor, having been blown off in a severe gale some months before, and thus left the king post unguarded. The fire burnt very slowly at first, and might easily have been extinguished with a small quantity of water, but its height prevented. It continued to burn until ten o'clock at night, by which time the spire and nearly all the wood work of the tower were consumed. The bell and clock were saved. Never can I forget the day: although the weather was uncommonly warm, for the season at the time the fire commenced, yet before night it became very cold. The wind blew strongly from the northwest, accompanied with squalls of snow. The cold, indeed, became so great, that the water thrown by the engines upon the roof of the church froze, notwithstanding the fire was so near. The direction of the wind also caused all the burning timber that fell, to fall on the church, thereby endangering the church very greatly. Indeed the church was saved only by very extraordinary exertions. One or two men* ascended the roof by means of ladders, and either threw off, by means of hay forks, the burning timber as it fell on the roof, or threw water on it and extinguished the fire.

But although the loss of the spire at first saddened the hearts of the congregation, yet Providence overruled it all for good. The old steeple was a heavy, clumsy structure, by no means ornamental. From its ashes arose the present light and handsome spire; and the funds for building the present spire were raised without much difficulty. A general sympathy was felt, and expressed for our loss, both at home and abroad, and people of all denominations contributed freely to its re-erection.

* One of these was the late Capt. George Farmar, afterwards a vestryman of the church. Their names deserve to be remembered, for their situation at that time was one of great peril, and their conduct evinced great courage.

(*To be continued.*)

For the Churchman.

A BRIEF SKETCH OF THE HISTORY OF THE TABLES OF THE LAW AND THE SPOILS FOUND IN THE TEMPLE OF JERUSALEM AT ITS DESTRUCTION.

No. 2—THE ORIGINAL TABLES OF THE LAW.

The prefatory remarks in my last seemed due to the importance of the subject: I shall now enter at once on the historical inquiry, in which I cannot but hope your readers will be interested. Moses calls the two tables (*Luchath haberith*) the tables of covenant which St. Paul literally renders by *plakes tes diathekes*, (Heb. ix. 4.) They were so called from the covenant which the Almighty was pleased to make with his people, when with a strong hand and a stretched out arm he brought them out of Egypt. On the fiftieth day after the children of Israel had departed from the land of the Pharaohs, being led by the clouds by day, and the pillar of fire by night, they found themselves at the foot of Mount Sinai. The people having been forewarned of what was about to happen, while prostrate at the base of the holy mountain, beheld resting on its summit a dark cloud, from which burst forth from time to time the most vivid flashes of lightning accompanied by the most terrific thunder. Between the peals, the clangor of a trumpet rang through the camp with such terrific wildness that the mighty armies of Israel, just flushed with victory over the Amalekites, trembled with fear and great dread. The darkness which rested on the top of the mountain spread wider and wider, and at length enveloped the whole scene with its deep shades, and the smoke arose to heaven as the smoke of a mighty furnace. The thunder increased in loudness and the lightnings shot forth with more awful rapidity, and gleamed with greater intensity; "the voice of the trumpet waxed louder and louder," and the mountain shook to its very base as the Lord descended upon it in the form of fire. In the midst of this dreadful convulsion of nature, the whole congregation of the Israelites were extended on the ground at the foot of the mount, waiting in anxious fear the manifestation of the awful communication of the Deity. Moses was summoned to ascend the mountain; a portentous pause ensued, and the voice of the Almighty was heard pronouncing slowly and distinctly the words of the ten commandments. These invaluable and comprehensive words were afterwards given by the Almighty to Moses, engraved on two tables of stone.

Moses is particularly anxious to inform us that the writing on the two tables was the writing of God. (See Exod. xxiv. 12; xxxi. 18; and xxxii. 16.)

That the writing should be the writing of the supreme Lawgiver seems necessary to prevent all cavil respecting its divine origin. The fact that the communication was at this period made in writing is sufficient to establish the superhuman origin of the law, writing being an art not then known by man. Some critics have inconsiderately supposed that the book of Genesis was written before the delivery of the law, viz. when Moses was tending his father-in-law's flocks in the land of Midian. Such a supposition would destroy the inspired authority of the book, as Moses was not at this period divinely commissioned. At what period the first tables were written we have no means of ascertaining, but it appears they were written previously to the time when Moses was commanded to ascend up into the mount to receive them. The Hebrew commentators on the Pentateuch inform us that the first tables were made of the sapphire stone. With some it has been a subject of much difficulty to account for two precious stones of this kind sufficiently large to contain according to the Rabbi Abraham 613 letters. Perhaps the Jewish doctors have been led to this conclusion from the Hebrew word for book being *sepher*, (Moses being considered by many as the first who used letters, which he is said to have acquired from the Deity,) and the word *sappir*, a precious stone, being both derived from *saphar*, he *declared*, or *rehearsed*, from the Almighty rehearsing the commandments. However this may be, it appears to receive some support from the account of Moses himself, who informs us that when God appeared on Mount Sinai, "There was under his feet, as it were a paved work of sapphire stone, and as it were the body of heaven in *his* clearness." Exod. xxiv. 10. The oriental sapphires are of a blue color, and what the ancients understood by this gem was an azure-colored stone, which Pliny informs us glitters with golden spots. The ruby and topaz are considered of the same genus. The sapphire being next to the diamond in brilliancy and hardness, "how glorious," says Dr. A. Clarke, "must a pavement be, constituted of polished stones of this sort, perfectly transparent, with an effulgence of heavenly splendor poured upon them." The Hebrew doctors have found a multitude of mysteries to consist in the 613 letters of the two tables. There were precepts in each letter, of which precepts 248, corresponding to the bones in the human body, were affirmative, and 365, corresponding to the nerves, veins and arteries, and the days in the year, were negative! and that in addition to these, the whole number exactly corresponded to the letters in the Hebrew names of the Deity, Elohim and Jah!!

We are informed that the tables were written on both sides:—"On the one side and on the other side were they written." Exod. xxxii. 15. This passage has led some sacred critics to suppose that the writing refers to the two tables conjointly, which they think were folded together and written on the inside. But the Jewish Rabbis inform us that they were written in perforated characters, which could be read on either side. This is certainly more explanatory of the original text. The ancient Hebrew text was very different from that now used. The old grammarians inform us that God was *fons omnium literarum*. The Aleph was composed of four yods and was not unlike the Roman X; the other letters presented nearly the same form when seen from the opposite side, the only change therefore in perforated characters would be the reversing of the order of reading, which would be from left to right as now practised in the European languages. Perhaps from this circumstance arose the Boustrophedon method of writing as afterwards practised among the early Greeks.

The Rabbis inform us that the tables were six palms, or eighteen inches in length and the same in breadth, and three palms or nine inches thick. (See Buxtorf Area Fæd; and Jurien, *Histoire des Dogmes*.)

The first tables of the law were broken in the pious indignation of Moses, when he beheld the idolatry of the children of Israel, dancing round the calf that Aaron had made in imitation of the Egyptian god Apis, to gratify the debased taste of the yet undisciplined, though chosen people of God. (Exod. xxxii. 19.)

Some have pretended that the broken tables were deposited in the ark by Moses. This error appears to have arisen from misinterpreting Deuteronomy x. 2. which says, "I will write on the tables the words that were on the first tables which thou brakest, and thou shalt put them in the ark." The Talmudists suppose there were two arks, one for the first, and the other for the second tables. The passage above cited evidently alludes to the latter tables and not to the former. The monks who inhabit Mount Sinai believe that the tables of stone on which the first commandments were written are buried in that mountain, and have long dug to find them.

The second tables we are informed were in form and size like unto the first. They were by command of God hewn out of the rock of Mount Sinai, which, as modern geologists inform us, is a granite formation—the upper part being a rocky wilderness about thirty miles across. The second tables were likewise written by the finger of God, and by command of the Almighty were taught to the people and deposited in the ark. The power and efficacy which they conferred on the bearers of the sacred ark, how carefully they were preserved, and how desperately they were fought for, in all the vicissitudes and adventures which the children of Israel experienced in their wanderings and fortunes under Moses, Joshua, the judges, Samuel, and David, until Solomon about 600 years afterwards built his magnificent temple and safely deposited them in the holy of holies, are well known to every reader of the sacred volume.

W. S. W.

For the Churchman.

Mr. Editor,—I hope you will in justice to the Rev. W. Pinkney consent to publish the enclosed letter and decision; and with them the following brief statement of facts, the *truth* of which I pledge myself to sustain, if necessary, by the most *abundant* and *satisfactory evidence*. Mr. Pinkney is exonerated, throughout the whole case, from all censure, so far as he is personally concerned. The *statement* made by him to the Convention, and particularly *alluded* to in *resolution No. 2*, was made *not upon his own authority*, but upon the authority of *another, whose name was distinctly announced at the time*. My animadversions shall be restricted to resolutions Nos. 2 and 4, and shall be as brief and distinct as possible.

The Rev. W. Pinkney was unexpectedly arraigned on the second day of August last, before the Convention of the Diocese of Maryland, upon the serious charge of "having evinced an illegal and arbitrary disposition as the chairman of the meeting of the vestry, when a delegate was appointed to the Special Convention;" which charge, as you will perceive from the letter of Dr. Berry, is founded upon a *certain statement of facts*. After the letter was read, Mr. Pinkney arose, repelled the charge, and denied the truth of the statement which that letter contained. He proceeded to rectify its numerous errors; and in so doing he remarked that he was authorized by the gentleman sitting by his side, to declare that Dr. Berry was not first *proposed by the vestry as a delegate*, and therefore that *Dr. Berry's assertion* was *untrue*. Such was in substance the statement he made to the Convention, which is censured in resolution No. 2; and I confidently appeal to every man of enlightened and liberal feelings, who was present at the time and heard it, to attest the truth of my assertion. I wish the *public* to *understand* what the statement of the Rev. W. Pinkney was, and I therefore again declare that it was, a *simple denial* that Dr. Berry was *first proposed seriously by the vestry* as a delegate, while acting in their collective and corporate capacity, which he understood Dr. Berry to affirm in his letter. Mr. Pinkney was not present at the first meeting of the vestry, and knew nothing of the informal observation made to the Dr. "in course of private conversation."

What do the arbitrators, the Rev. W. A. Smallwood and the Rev. H. H. Bear, undertake to pronounce in resolution No. 2? That *this statement* was *unauthorized*. Is this a true decision? Mr. Pinkney affirmed in the hearing of every man at Convention, that Dr. John E. Berry, was not first proposed as a delegate by the vestry or to the vestry while acting in their corporate capacity. This affirmation every witness confirmed, not one presumed to deny it. Those very gentlemen themselves admit it to be true, when they declare, in resolution No. 2, "that Dr. Berry was proposed in course of conversation *before* the *vestry* was in *session* for *business*," and, as they might have said, in the still stronger language of the witness, *in jest*. How then can this statement, which is proved to be true by such a mass of testimony, and is admitted to be true by those very gentlemen, be pronounced by them *unauthorized*?

If the Rev. W. A. Smallwood and the Rev. Henry H. Bear, who were acting in the solemn and *responsible capacity* of *arbitrators*, condemned Mr. Pinkney's construction of that part of Dr. Berry's letter just alluded to; if they maintained, as is manifest from resolution No. 2, that Dr. Berry in asserting in the most unqualified manner, that at the meeting of the vestry, "it was first proposed that he should go," and that upon his refusal, "Dr. Penn was *then* nominated and elected," only intended to assert that he was *proposed in jest*, not by the vestry, but by a *member thereof*, "*before the vestry had proceeded to business*;" all that I ask is, let the public read the paragraph in the language in which Dr. Berry presents it, and then pronounce their decision upon it. Will they not sustain the construction of the Rev. William Pinkney?

But admitting that *his construction* is *not* the *true construction*, would these gentlemen *even then* be justified in their decision? *Certainly not*. We have proved that the statement made by Mr. Pinkney upon this point was *true*. It cannot therefore possibly be *unauthorized*. All that they could say in view of the testimony, was that Mr. Pinkney *misunderstood* the *meaning* of the letter, which is totally different from a *misstatement*, even though there be the salvo of an "unintentional inaccuracy."

But did the arbitrators, the Rev. W. A. Smallwood and the Rev. H. H. Bear, know the real purport of Mr. Pinkney's statement to Convention in relation to this part of their decision? At the very time they solemnly declare in the presence of the whole Episcopal public, "that the statement of the Rev. W. Pinkney in Convention, *in so far as it implies* that *Dr. Berry* was *not first proposed in a private* and *informal way*, was unauthorized;" did *they know* that the *said statement* had *exclusive reference* to the *act of the vestry*, a *proposition by them*, and consequently *could not have implied* that *Dr. Berry was not first proposed in course of conversation*, or as the witness said, *in jest*? When they pronounced this decision *did they know* that Mr. Pinkney only spoke of a serious proposition of the vestry; that he neither affirmed nor denied the truth of an informal jocose proposition? I answer that they *understood Mr. Pinkney's construction* of Dr. Berry's letter, and that they *knew the character* of his *statement* to *Convention*. They knew that his *denial* upon this *point* had *exclusive reference* to a *serious proposition* made *by the vestry* to Dr. Berry; and they knew this, at the very time they declared, that his statement, so far as *it implied* that Dr. Berry *was not "first proposed"* in *course of private conversation* to be unauthorized. In one word, they knew that the Rev. W. Pinkney *never meant* to *deny* "that Dr. Berry was first proposed in course of conversation before the vestry was in session." And yet they represent him in resolution No. 2, as *having denied it*. Does the public ask for the proof of this assertion? It shall be given. *Pending the arbitration*, the Rev. W. Pinkney stated over and over again what he denied in that part of Dr. Berry's letter as well as his construction of its meaning. All *three* of the arbitrators heard him, and must have understood him, as he was very clear and distinct. The Rev. Henry H. Bear must have known all that I have mentioned as occurring at the Convention, for he was there at the time and heard it. By a reference to the decision of the Rev. John Owen No. 3, you will find a confirmation of the truth of what is here alleged. How this knowledge can be reconciled with their decision in resolutions Nos. 2 and 4, it remains for them to explain.

In the preface to the award, I read the following declaration, "The *whole* case having been presented to the arbitrators by the testimony of sundry witnesses, and the submission of various papers," &c. &c.

What occurred at Convention, alluded to in resolution No. 2, constitutes an important part of this case, inasmuch as it is the only pretext for a decision against the Rev. W. Pinkney.—Was a single witness examined or a particle of testimony taken upon this point? *Not one*. All that was said, was Mr. Pinkney's *gratuitous declaration*. Here then are two arbitrators pronouncing a judgment upon a point in a case *without evidence*, of which they should have known *nothing but upon testimony*. Can any thing justify *such a procedure* in those who are called upon to pronounce, not a private opinion, which may do its little round of mischief, but a *solemn decision*, affecting the character, honor, and usefulness of another?

In view of all these circumstances, what must be said of resolution No. 4? The Rev. W. Pinkney after having been triumphantly and *unanimously* exonerated from the charge of having "evinced an illegal and arbitrary *disposition*," as will be perceived by a reference to resolution No. 1; and after having been triumphantly and unanimously sustained in the statement that Dr. Berry was not duly and fairly elected, as will be seen by a reference to resolution No. 3. I repeat it, the Rev. Wm. Pinkney after all this, is in resolution No. 4, declared to be guilty of having made *statements variant from* the *truth* though *without guilt*.—Will not every ingenuous and unprejudiced mind deem this resolution not only *unjust* but *unwarranted* by *the evidence* in *the case*?

My *sole* object in presenting these remarks to the public being the vindication of a gentleman whom I know to be innocent, I take this opportunity of declaring that I shall not be drawn into a controversy. If the *facts* stated in this publication be denied, I have evidence in my possession to sustain me.

Hanson Penn.

Letter of Dr. John E. Berry of Prince George's county, Md., to the Rev. Dr. Johns, President of the late Special Convention, held in the city of Baltimore, August 2, 1838.

As some difficulty has been thrown in the way of my resuming a seat in the approaching Convention called in Baltimore, I thought it expedient to lay before you as president of that Convention a plain statement of facts, and shall feel myself bound by the decision of the Convention, as to the legality of my taking a seat as the lay delegate of St. Matthew's Church.—Though extremely painful to be under the necessity of making this appeal to the Convention, and exposing the illegal and arbitrary disposition which seems to influence those of whom I might expect better things, yet the welfare of the Church appears to call for this sacrifice of feeling.

Prior to the meeting of the last Convention in Centreville, there was a call of the vestry of St. Matthew's Church, by the Rev. W. Pinkney, to select a delegate to attend said Convention. It was *first* proposed that I should go, to which proposition I refused to accede. Dr. Penn was then nominated and unanimously elected as the delegate, and in case of said Penn being unable to attend, then the said Berry was elected as substitute. I did not hear any thing more of this matter until a few days before, when I was solicited by the Rev. W. Pinkney to attend as his delegate from St. Matthew's. Being much indisposed at that time I again declined, but from his urgent solicitation I at last consented, and did attend with him at said Convention.

July 29, Mr. Pinkney again called the attention of the vestry of St. Matthew's to decide upon the legality of my again attending as the lay delegate in said church at the approaching Convention, and when put to the vote, in a most precise manner, I was duly and fairly elected. Mr. Pinkney again arose and made some remarks on the decision of the vestry, when myself and another of the vestry (*his son*) withdrew. And as I have understood there was another election, and Dr. Penn was chosen as the delegate in my place and in my absence.—If you think it of sufficient importance to call the attention of the Convention as to the constitutionality of my again resuming a seat in that body, will thank you to get it before the Convention, and let them act upon it. If not, would be glad you would give me your opinion, as I am conscious they cannot deprive me of my rights. But hoping all things will work together for good to those who love God.

Signed John E. Berry.

Bladensburg, Prince George's county, Maryland, Aug. 31, 1838.

The Rev. John Owen, the Rev. H. H. Bear, and the Rev. Wm. A. Smallwood, arbitrators of the difference existing between the Rev. W Pinkney and John E. Berry, met according to previous agreement, and after appointing the Rev. W. A. Smallwood president, proceeded to business.

The whole case having been presented to the arbitrators by the testimony of sundry witnesses and the submission of various papers, they then retired and after mature deliberation came to the following resolutions.

1. That the Rev. W. Pinkney is not guilty of the charge exhibited against him by Dr. J. E. Berry of an "illegal and arbitrary disposition," evinced as the chairman of the meeting of the vestry, when a delegate was appointed to the late Special Convention; but that the arbitrators are of opinion that Dr. Berry had an impression that the Rev. W. Pinkney so acted at the time this statement was made.

2. That it is true that Dr. Berry was "proposed" in the course of conversation, before the vestry was actually in session for business, though the members of the vestry, who subsequently transacted business, were present.—Dr. Penn, however, was the person nominated by the vestry to be their delegate; hence the statement of the Rev. W. Pinkney in Convention that the facts of Dr. Berry's letter were untrue, so far as it implies that Dr. Berry was not "first proposed," was unauthorized, but without intentional inaccuracy.

3. That the statement of Dr. Berry that he had been "duly and fairly elected" a delegate to the Special Convention, is not correct; but we believe that Dr. Berry thought himself so to be when he made the statement.

4. We therefore believe that both of the parties labored under misconceptions of the events referred to, and made statements variant from the truth, but unintentionally and without guilt; and therefore that the relations of amity once subsisting between them may and should be resumed without further explanation or concession on either side, which course is hereby urgently and affectionately recommended.

W. A. Smallwood.
Henry H. Bear.

As the undersigned differs essentially from the above gentlemen on resolutions, Nos. 2 and 4, he deems it his duty to state in the most unequivocal manner the reasons which compel him to dissent from their judgment.

1. The "proposition" referred to in resolution No. 2, was not made by the vestry.

2. That it was the *act of the vestry* is the only natural construction of which Dr. Berry's statement to the Special Convention is susceptible.

3. The Rev. W. Pinkney, in declaring it to be false, *spoke* of it *only* as *the act of the vestry*.

4. The Rev. W. Pinkney, according to this construction, was fully authorized to make such declaration, and was not thereby guilty *even* of the *slightest unintentional inaccuracy*.

5. The Rev. W. Pinkney, therefore contrary to resolution No. 4, is entirely free from all blame in the matter in question, and the whole difference existing between him and Dr. Berry is to be ascribed to Dr. Berry's "impression" mentioned in resolution No. 1, and to his "thought" mentioned in resolution No. 3.

The undersigned is disposed to allow Dr. Berry every advantage in regard to motives, but let him frankly acknowledge to the Rev. W. Pinkney his lamentable mistake, and let the Rev. W. Pinkney accept the ingenuous acknowledgment. Then "the relation of amity once subsisting between them may again be resumed" honorably, and with a Christian spirit. This is the course which is urgently and affectionately recommended by the undersigned.

John Owen.

For the Churchman.

PROCEEDINGS OF THE GENERAL CONVENTION.

(*Continued from page 118.*)

Philadelphia, Wednesday, Sept. 12, 1838

Morning service was read by the Rev. Mr. Parks.

Dr. Gadsden, from the Committee on the General Theological Seminary, reported the names of trustees for several dioceses. The report was accepted.

Mr. Colston observed, that it was not from any indifference or want of interest in the General Seminary that the Diocese of Virginia has not nominated trustees to this Convention. The reason is this, those who have the highest number of votes as delegates to the

General Convention are the trustees, and the names of these the Secretary of that diocese has omitted to send.

On motion of the Secretary, the house proceeded to the election of a treasurer, and Mr. P. G. Stuyvesant was appointed. It was moved that the house take up the message of the House of Bishops on marriages within certain limits of consanguinity. The motion did not prevail.

Mr. Donaldson moved to reconsider.

Rev. Mr. Croes said, that the respect due the other house required this course. No possible harm could arise from the appointment of a committee. The motion was put, and on a division was carried.

Dr. Upfold moved to take up the message, and to appoint a committee to confer with a committee of the House of Bishops, and report to the next Convention.

Mr. Donaldson proposed, as an amendment, that the committee be directed to inquire into the expediency of reporting a canon on this subject. Carried. The question was then put on the motion as amended.

Mr. Ogden hoped that the house would drop all further consideration of the subject. It does not require the interference of the clergy; in some states the law provides for it. But, besides, the effect will be to exclude clergymen of our Church from performing the marriage rite, and send parties to the ministers of other denominations, or to magistrates. What are the sanctions of the violation of the intended canon? Ecclesiastical punishments which will throw the whole Church into ferment. Is it not best to avoid the consideration of the subject altogether? He moved, therefore, its indefinite postponement.

Dr. Upfold said he would have it go to a committee to be crushed there. He was wholly opposed to it. In Pennsylvania the canon would come into collision with the laws of the state. Still he would have a committee appointed out of respect to the House of Bishops, and give the subject a death-blow there.

Mr. Meredith remarked, that legislation of this house would interfere with the civil legislation. Besides the impossibility of advantage, there was positive danger to the clergy in the measure contemplated. One the one hand, they might violate the laws of the land, and so expose themselves to be sued; and on the other, they might be punished by the Church for violating its laws. Marriage, as is well known, is considered by many a civil contract merely; and if this measure be adopted, its solemnization will pass from the clergy. The consideration of the subject cannot possibly produce any good.

Dr. Upfold withdrew his motion for the appointment of a committee, and the resolution of Mr. Ogden was unanimously adopted.

A message from the House of Bishops stated that they did not concur with this house in the amendment of the resolution respecting the time and place of meeting of the next General Convention. After some discussion, and several motions, a committee of conference was agreed upon and appointed.

Dr. Henshaw, from the Committee on the State of the Church, presented a report respecting which he offered two resolutions. 1. That the reading of it be dispensed with. 2. That it be entered on the Journal, a copy be sent to the House of Bishops, and that the Secretary prepare from it a tabular view of the state of the Church. The resolutions were carried.

Dr. Mason, from the Committee on Proposed Alterations in the Calendar, moved to take up the printed report. The house agreed.

A protracted debate then ensued, involving the question whether the calendar be or be not a part of the Prayer-book, and consequently, whether the alterations should be sent down to the several Diocesan Conventions previous to the action of another General Convention; several gentlemen maintaining the negative of these questions, and affirming that the proposed alterations should be considered as corrections of typographical errors only. Drs. Mason, Anthon, and Hawks; and Messrs. Binney and Meredith, and Judge Chambers, sustained the principal part in this debate. The report was then laid on the table.

A message was received from the House of Bishops, informing this house that the Joint Committee on Typographical Errors in the Prayer-book, had reported a resolution, recommending the adoption of a corrected copy of the Prayer-book, put forth by the Female Common Prayer-book Society of Philadelphia as a standard work, to be published by the first of January next. The message was laid on the table. Another message was received on the application for Episcopal supervision of the Dioceses of Georgia, Florida, Alabama, Mississippi, and Louisiana. The Joint Committee, to whom this matter was referred, reported to the House of Bishops two resolutions, proposing first, that a missionary bishop be appointed to Arkansas, to act also for the southern dioceses; and secondly, that each of these dioceses be encouraged to ask for a bishop, and that aid be promised them provided they will raise an equal sum. The House of Bishops sent down four resolutions attached to this report, in substance as follows:—That the present missionary bishop have jurisdiction in Missouri, Ouisconsin, and Iowa, and in all territory not already provided for, north of 36½° north latitude. That a missionary bishop be elected for Arkansas and all unoccupied territory south of 36½°; that the prayer of Louisiana be granted, and she be placed under the Episcopal supervision of the missionary bishop of Missouri; and that Mississippi, &c., be put in charge of the presiding bishop, to supply their need of Episcopal care till the next General Convention. On motion of Rev. Mr. Saunders, these documents, together with the memorial from Louisiana, were laid on the table, and ordered to be printed.

Dr. Delancey called the attention of the house to the message of the House of Bishops, relating to the 4th article of the constitution of the Missionary Society. On motion, it was referred to the committee on that society.

Dr. Hawks, from the Committee on Canons, to whom had been referred the resolution of Rev. Mr. Smallwood, on the subject of demanding certificates of communicants, with directions to inquire into the expediency of reporting a canon thereupon, reported against it.

Mr. Smallwood went into an argument in support of the proposed measure. It enables the clergyman to know his communicants; and furnishes him also with evidence that they have been in communion elsewhere. It would be invidious to enter into an inquiry respecting their religious character; this mode obviates the necessity. Besides, it is a safeguard of the communion. Individuals presenting themselves may or may not have been communicants, or they may have been under ecclesiastical censure; we know nothing about them. In many cases after attaching themselves to the communion, their real character appears, and they bring serious injury on our churches. Mr. Smallwood referred to the remark of the bishop of Michigan in a recent public meeting, that communicants on their arrival in the West often wish to throw off their religious character. The proposed canon may serve as a restraint, and keep them in the Church. For then it will not be optional with them to join the Church, [the communion?]

Dr. Upfold asked, whether clergymen have a right to exclude an individual from the communion except as the rubric allows, viz. in the case of a notorious evil liver?

Mr. Smith remarked, that by this canon we legislate for communicants of our own Church only. We do not exclude individuals of other denominations. How should we act in case two individuals, one an Episcopalian, and the other not, seek admission to the communion? The former not being aware of the existence of the canon, and not provided, therefore, with the required certificate, though actually known to have been a communicant in good standing in the church which he left, is rejected from the communion, while the latter, though wholly unknown, is at once admitted. This, Mr. Smith considers, a more serious objection to the proposed canon than any possible advantage to be derived from it.

Rev. Mr. Smallwood said, that the Episcopalian, in the case proposed, if not furnished with the certificate demanded by the canon, must necessarily be excluded. With the Nonepiscopalian we have nothing to do; we do not legislate for other denominations.

Dr. Hawks remarked, that the proposed canon would, it is true, relieve the clergyman from difficulty if the individual who applied to be received to the communion brought no certificate with him. But it is a sword which will cut both ways. Suppose that the new comer has no right to the certificate which he presents. Or suppose that he is an unworthy applicant, an "evil liver" in the sense intended by the rubric. Shall this certificate supercede the rubric? He would leave the matter where the wisdom of our fathers left it. He is wholly opposed to the introduction of new terms of communion. Let each clergyman judge of the qualifications of the applicant by due inquiry. The case put by his friend, (Mr. Smith,) of an Episcopalian and Presbyterian, is in his view unanswerable. When any doubt rests upon the character of the applicant, it is a very easy thing to write to his former pastor and ascertain the truth.

Rev. Dr. Croswell said, that every communicant belongs to the Church universal; and he is consequently bound, wherever he is, to receive the communion, as his duty and his privilege also, as a good Christian and Churchman. To require a certificate can only embarrass him, and in some cases deprive the individual of privileges to which he is justly entitled. In many instances the enforcement of the regulation would be utterly impracticable. He (Dr. Croswell) resides in a place where are many persons from other countries; many, particularly, who have been communicants in the English Church, where no such rule prevails. It would be impossible to obtain certificates from these. Shall they therefore be excluded? We are bound by the law of Christian charity to admit all who apply to the holy communion unless we know from good evidence something adverse to their application. Every such communicant has a right to receive it, of which we cannot deprive him.

Dr. Upfold also remarked upon the impossibility of enforcing the canon. He asked whether, when strangers passing through the town in which he lived stopped on a Sunday morning, as was often the case, and came to the altar, he should demand a certificate of them? He thought it useless to legislate where that legislation cannot be carried into effect.

Rev. Mr. Smallwood replied, that the canon was only meant to affect the registers of the Church. It was not intended to apply in the cases that had been mentioned. Ministers are now bound to keep registers, and the names of their communicants must be entered there.

Dr. Delancey observed, that there was a great difficulty in acting on this subject, in as much as we do not know what the proposed canon is. At present we must argue on general principles, and on this ground he considered the contemplated regulation to be an unwise provision, and felt himself bound to oppose it.

Rev. Mr. Wheat said, there was one view of the subject which he had not heard brought forward. The rubric requires that confirmation shall ordinarily precede communion. Whatever, therefore, be done in respect to the character of the applicant, ministers are bound to ask whether he has been confirmed. It seems then to be in accordance with the spirit of the Church to inquire if he have testimonials from the bishop, or something equivalent to them. Under this view the canon does not appear to be inconsistent with the requisitions of the Church.

Rev. Mr. Parks replied, that, in his judgment, the canon *is* inconsistent with those requisitions, and also with the provisions of the communion office. We are bound to believe every applicant worthy to receive the communion unless we know to the contrary. He would go farther, and say, we are bound to beg them to come. There is a special rubric against the neglect of this sacrament. The whole spirit of the Church catholic stands opposed to the contemplated change. The question was then taken, on discharging the committee from the further consideration of the subject, and carried.

(To be continued.)

For the Churchman.

CANONS

For the government of the Protestant Episcopal Church in the United States of America. Passed in General Convention, in Philadelphia, September, 1838.

CANON 1.—*Of the Election of Bishops.*

[Former canons on this subject were the first of 1795—Journals, p. 153; the second of 1808—Journals, p. 329; the first of 1817, the second of 1820, the second of 1832 and the first of 1835.]

Sect. 1. Any diocese in union with this Church, having at the time less than six officiating presbyters residing therein, regularly settled in a parish or church, and qualified to vote for a bishop; and any diocese at the time of its organization, with a view to ask for admission into union with this Church, may, by a vote of the Convention thereof, request the General Convention to elect a bishop for the same. And, thereupon, the House of Bishops may nominate to the House of Clerical and Lay Deputies, for their concurrence, a suitable person for the office of bishop, who shall, in case of their concurrence, be consecrated as the bishop of such diocese. The evidence of the concurrence of the Clerical and Lay Deputies shall be a certificate to be signed by a constitutional majority of them, agreeably to the form required by the third canon of 1832, to be signed by the members of the Convention in a diocese whence a person is recommended for consecration.

Sect. 2. To entitle a diocese to the choice of a bishop by the Convention thereof, there must be at the time of such choice, and have been during the year previous, at least six officiating presbyters therein, regularly settled in a parish or church, and qualified to vote for a bishop; and six or more parishes represented in the Convention electing. But two or more adjoining dioceses, not having respectively the requisite number of presbyters to entitle either to the choice of a bishop, may associate and proceed to the choice of a bishop to exercise jurisdiction alike in each of the associated dioceses, if there be at the time of such choice, and have been during the year previous, nine or more such presbyters residing in any part of such associated dioceses qualified as aforesaid: and the bishop so elected shall exercise Episcopal jurisdiction over each of the associated dioceses until such time as some one of said dioceses, having six or more presbyters canonically qualified to elect a bishop, shall elect him, and he shall have accepted the office as its own exclusive diocesan: whereupon his connection with the other associated diocese, or dioceses, shall cease and determine: provided always that the dioceses thus associating in the election of a common bishop and the Conventions thereof, shall in all other respects remain as before unconnected and independent of each other; and provided also that such association shall be dissolved on the demise of the bishop, if not before.

Sect. 3. A minister is settled for all purposes here or elsewhere mentioned in these canons, who has been engaged permanently by any parish according to the rules of said diocese, or for any term not less than one year.

Sect. 4. The second canon of 1832, the special canon of 1832, and the first canon of 1835 are hereby repealed.

CANON 2.—*Of Missionary Bishops.*

[The former canon on this subject was the second of 1835.]

Sect. 1. The House of Clerical and Lay Deputies may, from time to time, on nomination by the House of Bishops, elect a suitable person or persons to be a bishop or bishops of this Church, to exercise Episcopal functions in states or territories not organized as dioceses. The evidence of such election shall be a certificate, to be subscribed by a constitutional majority of said House of Clerical and Lay Deputies, in the form required by the third canon of 1832, to be given by the members of Diocesan Conventions, on the recommendations of bishops elect for consecration, which certificate shall be produced to the House of Bishops, and if the House of Bishops shall consent to the consecration, they may take order for that purpose.

Sect. 2. The bishop or bishops so elected and consecrated, shall exercise Episcopal functions in such states and territories, in conformity with the constitution and canons of the Church, and under such regulations and instructions, not inconsistent therewith, as the House of Bishops may prescribe.

Sect. 3. The jurisdiction of this Church extending in right, though not always in form, to all persons belonging to it within the United States, it is hereby enacted that each missionary bishop shall have jurisdiction over the clergy in the district assigned him; and may, in case a presentment and trial of a clergyman become proper, request the action of any presbyters and standing committee in any diocese sufficiently near, and the presentment and trial shall be according to the constitution and canons of said diocese. And the House of Bishops may at any time increase or diminish the number of states or territories over which the said bishop or bishops shall exercise Episcopal functions. And in case of the death or resignation of a missionary bishop, the charge of the vacant missionary Episcopate shall devolve on the senior bishop of this Church with the power of appointing some other bishop as his substitute in the said charge.

Sect. 4. The House of Clerical and Lay Deputies may, on nomination by the House of Bishops, in like manner, from time to time, elect, and the House of Bishops consenting thereto, may, in like manner, take order for the consecration of a suitable person to be a bishop of this Church, to exercise Episcopal functions in any place or places out of the territory of the United States, which the House of Bishops may designate.

Sect. 5. Any bishop or bishops elected and consecrated under this canon, shall be entitled to a seat in the House of Bishops, and shall be eligible to the office of diocesan bishop in any organized diocese within the United States.

Sect. 6. Every such bishop shall report to each General Convention his proceedings, and the state and condition of the Church in said states and territories, and place or places out of the territory of the United States, and at least once a year make a report to the Board of Missions.

Sect. 7. The second canon of 1835 is hereby repealed.

CANON 3.—*Of the Performance of Episcopal Duties in Vacant Dioceses.*

[Former canons on this subject were the first of 1795—Journals, p. 153; the twentieth of 1808—Journals, p. 335, and the seventh of 1832.]

Sect. 1. Any bishop, assistant bishop, or missionary bishop, may, on the invitation of the Convention or the standing committee of any diocese where there is no bishop, visit and perform Episcopal offices in that diocese or in any part thereof. And this invitation may be temporary; and it may at any time be revoked.

Sect. 2. A diocese without a bishop may, by its Convention, be placed under the full Episcopal charge and authority of the bishop of another diocese, or of a missionary bishop, who shall by that act become the bishop also of the said vacant diocese, until a bishop is duly elected and consecrated for the same, or until the said act of its Convention be revoked. And in case there shall be an assistant bishop of the diocese, under the Episcopal charge of whose bishop the diocese without a bishop shall be placed, the said assistant bishop shall have the like charge and authority therein as he has in the diocese of which he has been chosen assistant bishop.

Sect. 3. No diocese thus placed under the full charge and authority of the bishop of another diocese, or of a missionary bishop, shall invite a second bishop to perform any Episcopal duty, or exercise authority, till its connexion with the first bishop has expired or is revoked.

Sect. 4. The seventh canon of 1832 is hereby repealed.

CANON 4.—*Concerning Candidates for Orders in this Church who have been Ministers, Licentiates, or Students of Theology, among other Religious Denominations.*

[Former canons on this subject were the sixth of 1804—Journals, p 238; the seventeenth of 1808—Journals, p. 334; the fourth and fifth of 1820, the first of 1829, the twenty-first and twenty-fourth of 1832, and the third of 1835]

Sect. 1. All persons seeking admission to the ministry of this Church, are to be regarded as candidates for holy orders.

Sect. 2. When a person, who, not having had Episcopal ordination, has been acknowledged as an ordained minister or licentiate among any other denomination of Christians, shall desire to be ordained in this Church, he shall give notice thereof to the bishop, or, if there be no bishop, to the standing committee of the diocese in which he resides; or if he resides in a state or territory in which there is no organized diocese, to the missionary bishop within whose jurisdiction he resides; which notice shall be accompanied with a written certificate from at least two presbyters of this Church, stating that from personal knowledge of the party, or satisfactory evidence laid before them, they believe that his desire to leave the denomination to which he has belonged has not arisen from any circumstance unfavorable to his religious or moral character, or on account of which it may be inexpedient to admit him to the exercise of the ministry in this Church; and they may also add what they know, or believe on good authority, of the circumstances leading to the said desire.

Sect. 3. If the bishop or standing committee shall think proper to proceed, the party applying to be received as a candidate, shall produce to the standing committee the same testimonials of literary qualifications as are required of all other candidates; and also a testimonial from at least twelve members of the denomination from which he came, or twelve members of the Protestant Episcopal Church, or twelve persons, in part of the denomination from which he came, and in part Episcopalians, satisfactory to the committee, that the applicant has, for three years last past, lived piously, soberly, and honestly; and also, a testimonial from at least two presbyters of this Church, that they believe him to be pious, sober, and honest, and sincerely attached to the doctrines, discipline, and worship of the Church. The standing committee being satisfied on these points, may recommend him to the bishop to be received as a candidate for orders in this Church, or in a vacant diocese the standing committee may so receive him.

Sect. 4. Candidates admitted as above may, at the expiration of a period not less than six months, be ordained, on their passing the same examinations as other candidates, for deacons' orders; and in the examinations, special regard shall be had to those points in which the denomination whence they come differs from this Church, with a view of testing their information and soundness in the same; and also to the ascertaining that they are adequately acquainted with the liturgy and offices of this Church; provided, that in their case the testimonials shall be required to cover only the time since their admission as candidates for orders: and provided also, that the provisions of the canon concerning candidates for orders, as far as the same relates to the age of the person to whom the dispensation may be granted, and the mode and restrictions in and under which the same may be granted, shall apply to the persons mentioned in this canon.

Sect. 5. Every candidate for the ministry of any other denomination, who applies to be received as a candidate for orders in this Church, may be allowed by the bishop, with the consent of the members of the standing committee, the period of time during which he has been a student of theology, or candidate in such other denomination: provided, the time so allowed does not exceed two years.

Sect. 6. When any person not a citizen of the United States, who has been acknowledged as an ordained minister among any other denomination of Christians, shall apply for orders in this Church, the bishop to whom application is made, shall require of him (in addition to the above qualifications) satisfactory evidence that he has resided at least one year in the United States previous to his application.

Sect. 7. The third canon of 1835 is hereby repealed.

CANON 5.—*Of the Organizing of New Dioceses Formed out of Existing Dioceses.*

Sect. 1. Whenever any new diocese shall be formed within the limits of any other diocese, or by the junction of two or more dioceses or parts of dioceses, and the same shall have been ratified by the General Convention, the bishop of the diocese within the limits of which another is formed, or in case of the junction of two or more dioceses or parts of dioceses, the bishop of eldest consecration over the dioceses furnishing portions of such new diocese, shall thereupon call the primary Convention of the new diocese for the purpose of enabling it to organize, and shall fix the time and place of holding the same, such place being within the territorial limits of the new diocese.

Sect. 2. In case there should be no bishop who can call such primary Convention pursuant to the foregoing provisions, then the duty of calling such Convention for the purpose of organizing, and the duty of fixing the time and place of its meeting, shall be vested in the standing committee of the eldest of the dioceses by the junction of which, or parts of which, the new diocese may be formed. And such standing committee shall make such call immediately after the ratification of a division by the General Convention.

Sect. 3. Whenever one diocese is about to be divided into two dioceses, the Convention of the said diocese shall declare which portion thereof is to be the new diocese, and shall make the same known to the General Convention before the ratification of such division.

CANON 6.—*Of Candidates for Orders.*

[Former canons on this subject were the sixth of 1795—Journals, p. 155; the seventh of 1804—Journals, p. 238; the seventh of 1808—Journals p. 330; the eighth of 1820; the first of 1823; the canon of 1826, and the ninth canon of 1832.]

Sect. 1. Every person who desires to become a candidate for orders in this Church shall, in the first instance, give notice of his intention to the bishop, or, if there be no bishop, to such body as the Church in the diocese in which he intends to apply may appoint, or, where no appointment is made, to the president of the standing committee.

Sect. 2. No person shall be considered as a candidate for orders in this Church, unless he shall have produced to the bishop to whom he intends to apply for orders, a certificate from the standing committee of the diocese of the said bishop, that from personal knowledge, or from testimonials laid before them, they believe that he is pious, sober, and honest; that he is attached to the doctrines, discipline, and worship of the Protestant Episcopal Church, and a communicant of the same; and, in their opinion, possesses such qualifications as will render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And when the standing committee do not certify as above, from personal knowledge, the testimonials laid before them shall be of the same purport, and as full as the certificate above required, and shall be signed by at least one presbyter and four respectable laymen of the Protestant Episcopal Church.

Sect. 3. In addition to the above testimonials, the person wishing to become a candidate must lay before the standing committee a satisfactory diploma, or a certificate from the instructer or instructers of some approved literary institution, which certificate must state what have been his studies, and the extent of his improvement in them; or a certificate from two presbyters, appointed by the ecclesiastical authority of the diocese to examine him, of his possessing such academical learning, as may enable him to enter advantageously on a course of theology.

Sect. 4. When a person applying to be admitted a candidate wishes the knowledge of the Latin, Greek, and Hebrew languages, and other branches of learning not strictly ecclesiastical, to be dispensed with, the standing committee shall not recommend him as a candidate until he has laid before them a testimonial, signed by at least two presbyters of this Church, stating that in their opinion he possesses extraordinary strength of natural understanding, a peculiar aptitude to teach, and a large share of prudence; and the bishop, with the consent of a majority of the clerical members of the standing committee, shall have granted said dispensation. This dispensation shall not be granted to any person under twenty-seven years of age, nor shall any person be ordained under such a dispensation until he shall have attained thirty years of age. And in regard to the knowledge of the Hebrew language in all cases in these canons, the bishop shall have the sole discretion of dispensation, without reference to the age of the candidate, as mentioned in this section.

Sect. 5. With this enumeration of qualifications, it ought to be made known to the candidate, that the Church expects of him, what can never be brought to the test of any outward standard—an inward fear and worship of ALMIGHTY GOD; a love of religion and a sensibility to its holy influence; a habit of devout affection; and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone his sacred influences can be manifested.

Sect. 6. The requisition of this canon being fulfilled, the bishop may admit the person as a candidate for orders, and shall record the same in a book to be kept for that purpose, and notify the candidate of such record. And in any diocese where there is no bishop, the standing committee may, on the same conditions, admit the person as a candidate, and shall make record and notification in the same manner.

Sect. 7. If, after obtaining the canonical testimonials from the standing committee, the person be admitted as a candidate by the bishop, or, if there be no bishop, by the standing committee, he shall remain a candidate for the term of three years before his ordination, unless the bishop, with the consent of the standing committee, shall deem it expedient to ordain the candidate after the expiration of a shorter period, not less than one year.

Sect. 8. A candidate for orders may, on letters of dismission from the bishop or standing committee of the diocese in which he was admitted a candidate, be ordained by any bishop of this Church. And if there be a bishop within the diocese where the candidate resides, he shall apply to no other bishop for ordination without the permission of the former.

Sect. 9. If any candidate for orders shall not, within three years after his admission, apply to have his first and second examinations held, as hereafter prescribed, or if he shall not, within five years from his admission, apply to have his third and fourth examinations held, (unless the bishop, for satisfactory reasons to him assigned, shall allow him further time,) the said person shall, in either case, cease to be a candidate.

Sect. 10. A person desirous of becoming a candidate for holy orders shall apply to the bishop or ecclesiastical authority of the diocese in which he resides, unless the said bishop or ecclesiastical authority shall give their consent to his application in some other diocese. Candidates shall not change their canonical residence but for *bona fide* causes, requiring the same to be judged of by the bishop or ecclesiastical authority; and they shall not be dismissed from the dioceses in which they were admitted, or to which they have been duly transferred, for the convenience of attending any theological or other seminary.

Sect. 11. The ninth canon of 1832 is hereby repealed.

CANON 7.—*Of the Learning of those who are to be Ordained.*

[Former canons on this subject were the seventh of 1789—Journals, p. 96, altered in 1792—Journals, p 129; the fourth of 1795—Journals, p. 154; the fourth of 1799—Journals. p. 187; the second of 1801—Journals, p. 208; the ninth of 1808—Journals, p. 331; and the thirteenth of 1832]

Sect. 1. No person shall be ordained in this Church until he shall have satisfied the bishop and the presbyters by whom he shall be examined, that he is well acquainted with the holy Scriptures, can read the Old Testament in the Hebrew language, and the New Testament in the original Greek, is adequately acquainted with the Latin tongue, and that he hath a competent knowledge of natural and moral philosophy, and church history, and hath paid attention to composition and pulpit eloquence, as means of giving additional efficacy to his labors; unless the bishop, with the consent of the standing committee of his diocese, has dispensed with the knowledge of the Latin and Greek languages, and other branches of learning not strictly ecclesiastical, in consideration of such other qualifications for the gospel ministry as are set forth in the fourth section of Canon vi. The dispensation with a knowledge of the Hebrew language, to be regarded as in Canon vi.

Sect. 2. The thirteenth canon of 1832 is hereby repealed.

CANON 8.—*Candidates for Orders Ineligible to the General Convention.*

No person who is a candidate for holy orders in this Church shall be permitted to accept from any diocesan Convention an appointment as a lay deputy to the House of Clerical and Lay Deputies of the General Convention.

CANON 9.—*Of the Mode of Publishing Authorized Editions of the Book of Common Prayer, &c.*

[Former canons on this subject were the 3d of 1801, Journals, p. 208; the 43d of 1808, Journals, p. 343; the canon of 1821, the 46th of 1832; and the sixth of 1835.]

Sect. 1. The bishop of this Church in any diocese, or where there is no bishop, the standing committee thereof, shall appoint one or more presbyters of the diocese, who shall compare and correct all new editions of the Common Prayer-book, the articles, offices, and metre psalms and hymns, by some standard book; and a certificate of said editions having been so compared and corrected, shall be published with the same. And in case any edition shall be published without such correction, it shall be the duty of the bishop, or, where there is no bishop, of the standing committee, to give public notice that such edition is not authorized by the Church.

Sect. 2. Editions from the stereotype plates of the Prayer-book of the Female Episcopal Prayer-book Society, of Philadelphia, comprising the Common Prayer-book, the articles, offices, psalms in metre, selected from the psalms of David, and hymns are hereby established as the standard; together with the whole book of psalms in metre, in the duodecimo edition, published by the New York Protestant Episcopal Press in 1832; with the exception of errors evidently typographical; the correction of which errors is confided to such person or persons as the bishop or standing committee may appoint for superintending any publication.

Sect. 3. The sixth canon of 1835 is hereby repealed.

CANON 10.—*Of Defraying the Expenses of General Conventions.*

[The former canons on this subject were the 54th of 1832, and the 8th of 1835.]

Sect. 1. In order that the contingent expenses of General Conventions may be defrayed, it shall be the duty of the several diocesan Conventions to forward to the Treasurer of this Convention, at or before any meetings of the General Convention, seventy-five cents for each clergyman within said diocese.

Sect. 2. The eighth canon of 1835 is hereby repealed.

CANON 11.—*Of Repealed Canons.*

Sect. 1. Whenever there shall be a repealing clause in any canon, and the said canon shall be repealed, such repeal shall not be a re-enactment of the canon or canons repealed by the said repealing clause.

Sect. 2. The provisions of this canon shall also apply to canons heretofore passed having repealing clauses.

BISHOP ONDERDONK'S ADDRESS TO THE FIFTY-FOURTH CONVENTION OF THE DIOCESE OF NEW YORK.

My Brethren of the Clergy and Laity,—

In the equal pastoral relation which I sustain to the whole diocese, I have endeavored, as GOD gave me ability, to discharge towards the whole the pastoral relations through the past year; and have been sustained in their accomplishment, and in other duties connected with my office, through journeyings to the amount of nearly 5000 miles. Besides other pastoral offices, as occasion was given, and need required, I have preached 205 times, and 62 times administered the sacrament of the Lord's supper. I have also continued the custom mentioned in my last, of performing divine service, when in this city, on litany days, and all the holydays. On these occasions, I have generally been gratified with meeting some of my reverend brethren, and I would again affectionately suggest that such meetings for prayer may be surely hoped to be spiritually profitable to us as individuals, sources of blessing to the Church, and means of an increase of fraternal affection for each other.

The duties performed in appointments made for more especial Episcopal purposes, have been as follows:—

On the day next after the rising of the last Convention, the twentieth Sunday after Trinity, October 8, I instituted the Rev. William Richmond into the office of rector of Zion Church in this city; and at an ordination held at the same time, admitted Ebenezer H. Cressey to Deacons' Orders, and the Rev. Johnson A. Brayton, deacon, missionary at Norwich, Chenango county, to the priesthood.

Mr. Cressey is the rector of Christ Church, Lockport, Niagara county, and Mr. Brayton, having relinquished the above mission, where he is succeeded by the Rev. Liberty A. Barrows, is missionary at Hamilton, Madison county.

Twenty-first Sunday after Trinity, October 15, consecrated St. John's Church, Johnstown, *Montgomery, now Fulton county,* and administered the communion; and in the afternoon confirmed five therein.

In my last address, I noticed the destruction by fire of the former venerable church of this parish. The present one is a very beautiful gothic edifice of stone; and the vestry were enabled thus to restore the house of GOD principally by having taken the wise precaution of effecting insurance on the burnt edifice—a measure, I would again say, that ought uniformly to be adopted by our vestries.

In the evening, preached in the court-house at Fonda.

Tuesday, October 17, in Emmanuel Church, Little Falls, *Herkimer county,* admitted the Rev. John Knill, deacon, the missionary there, to Priests' Orders, and preached again in the evening.

Mr. Knill has since resigned this station, and removed to that at Port Jackson, Montgomery county, and West Charlton, Saratoga county, which was relinquished by the Rev. Timothy Minor, who has become the missionary at Cherry Valley, and Westford, Otsego county; the station at Little Falls and Mohawk being supplied by the Rev. Thomas Towell.

Thursday, 19, in Trinity Church, *Utica,* admitted Thomas J. Ruger and William Baker to Deacons' Orders, and in the evening confirmed twenty-eight.

Mr. Ruger is the missionary at Sherburne, Chenango county, where he succeeds the Rev. Liberty A. Barrows; and Mr. Baker at Fairfield and Norway, Herkimer county, a station resigned by the Rev. William Tatham, who removed to the charge of Grace Church, Canton, St. Lawrence county.

In the afternoon of the same day, in the same city, baptized two adults.

Friday, 20, in St. Stephen's Church, New Hartford, *Oneida county,* admitted the minister of the church, the Rev. Samuel C. Davis, deacon, to the priesthood; and in the afternoon confirmed ten, and at a later hour, at his residence, a sick member of the parish. Mr. Davis has since resigned this charge, where he is succeeded by the Rev. Henry L. Storrs, and become rector of St. Mark's Church, Williamsburgh, Kings county.

Twenty-second Sunday after Trinity, October 22, in Zion Church, Louisville, *Otsego county,* baptized an infant, and preached, in the morning, and in the afternoon confirmed 11.

Monday, 23, in Christ Church, Gilbertsville, admitted Humphrey Hollis to Deacons' Orders, and in the afternoon baptized an adult and confirmed 2.

Mr. Hollis is the missionary at South Danby, Tompkins county, and Candor, Tioga county.

Tuesday, 24, in Christ Church, Walton, *Delaware county,* baptized 2 adults and preached.

Wednesday, 25, in St. John's Church, Delhi, admitted Servilius Storking to Deacons' Orders.

Mr. Storking has since removed to the Diocese of Connecticut.

Thursday, 26, in the morning confirmed 8 in St. Peter's Church, Hobart, and preached there again in the afternoon.

Twenty-third Sunday after Trinity, Oct. 29, instituted the Rev. Frederick W. Hatch into the rectorship of St. Paul's Church, Poughkeepsie, *Dutchess county,* and in the afternoon confirmed 5 in the same church.

Twenty-fourth Sunday after Trinity, November 5, in St. John's Church, *Brooklyn,* admitted the Rev. William P. Page, Deacon, missionary at Geneseo, Livingston county, to the priesthood. Mr. Page has since relinquished his mission, and hoping thereby to improve his health, has accepted, with my sanction, a travelling agency in behalf of public schools in this state. *(To be continued.)*

For the Churchman.

CHRIST'S CHURCH IN SYRIA.

Mr. Editor,—I cannot express the gratification afforded in reading the account of this branch of our primitive and apostolic Church, as given by Bishop Wilson and copied at large into the last number of the Spirit of Missions. Every *true* friend of Foreign Missions will rejoice to know, that it has not been necessary

here to begin the work of *converting* those foreign Christians, by resisting the authority of their bishops; for, says Bishop Wilson, "we acted in every thing with the concurrence and authority of their own bishops and clergy," or of calling their clergy "ignorant idolaters;" or of appealing to the heathen civil power, to compel them to receive schoolmasters. Neither does it appear that on the Lord's day Bishop Wilson called around him his family and domestics, and set up a strange altar, but he attended the public service of the Church as he found it, like his divine Master among the Jews in their synagogues. I really hope, Mr. Editor, that those who are "friends" of Foreign Missions, and who profess to have the spiritual welfare of the members of the *Greek Church* so much at heart, will most attentively consider the whole subject, as brought to view by this mild and judicious conduct of Bishop Wilson; that they will take a lesson from his practice; and if their care of the members of that Church should be continued to them by the authority of our Church in these *United States*, that all will learn wisdom from this most interesting statement.

As the Churchman may circulate where the Spirit of Missions is not read, may I ask for the insertion of the concluding paragraphs.*

A FRIEND OF MISSIONS.

* The whole of Bishop Wilson's account will be found on our last page.

THE CHURCHMAN.

SATURDAY, OCTOBER 13, 1838.

PROCEEDINGS OF THE CONVENTION OF THE DIOCESE OF NEW YORK.—In our last number we gave a brief account of the opening of the annual Convention of this diocese, and of the proceedings of the first day. We go on now with a sketch of the subsequent doings.

On Friday morning, 5th inst., the Convention reassembled pursuant to adjournment, and was opened with the reading of the morning service by the Rev. Mr. Hatch of Poughkeepsie. On the report of the chairman of the Committee on the Incorporation of Churches, *five* new churches were admitted into union with the Convention, and the application of *four* others set aside in consequence of some informalities in the legal documents. The Bishop then delivered his address. This paper was of unusual length and interest, evidencing the most faithful and laborious attention to the onerous duties of the Episcopate of this diocese; fraught also with very valuable counsels and suggestions on numerous important points; and showing a degree of prosperity in the Church for which the most thankful acknowledgments of all its members are due to its Divine Head. We remember with peculiar gratification the Bishop's just and feeling remarks upon the recent division of his extensive diocese, and the painfulness of that separation from a portion of his charge which must soon ensue. After the Bishop had concluded his address, in connection with that part of it relating to Christian education, Dr. Hawks read a letter from the Rev. Dr. Muhlenberg to the diocesan on the subject of St. Paul's College at Flushing, proposing the adoption of certain measures by which that institution shall be recognised by the Convention, and perhaps eventually come under its control. Dr. Hawks sustained the request contained in the communication by an exposition of the condition, objects, and usefulness to the Church of the institution at Flushing; and, on his motion, the communication, with that portion of the Episcopal address on the subject of education, was referred to a special committee. The report of the Trustees of the Episcopal Fund was read, and the amount shown to be $102,648. Dr. Wainwright, from the Committee appointed at the adjourned session of the late Special Convention, to take into consideration the subject of provision for the support of the Bishops after the separation of the new diocese, made a report comprehending also the communication of the committee with the Vestry of Trinity Church in this city, and the action of that body. We have space for a statement only of the result of the deliberations on this subject. The vestry, adopting the recommendations of a committee of their own body, proposed that the interest of $90,000 of the Episcopal Fund should be continued, as at present, to the Episcopate of the original diocese. That in lieu of the one-half of $70,000 (which would remain upon deducting $30,000, the former gift of the vestry, from the whole amount of the Fund; which gift according to its conditions was to continue in case of a division in the exclusive possession of the original diocese) the vestry would give towards the support of the Episcopate of the new diocese the sum of $1600 per annum for thirteen years, in which time it was calculated that the present surplus of the Fund beyond the $90,000, added to annual collections in the churches, both which the vestry required as a condition of the contemplated gift, would form a capital for the Episcopal Fund of the new diocese equal in amount to one-half of the $70,000 of the existing fund to which that diocese is entitled. The committee of the Convention reported against the proposition of the Vestry of Trinity Church, in consequence of objections which had been made to that mode, but recommended as their unanimous decision that the capital of $70,000 be equally divided between the two dioceses: this was done, as was stated, in the confidence that the proffered generosity of that corporation would be extended as willingly to one diocese as the other, and might be relied on in behalf of the existing Episcopate till the original capital should be made good. After some debate the resolutions proposed by the committee were adopted by a unanimous vote. In order to obviate some objections that had been raised in the course of the discussion on the report, grounded on the resolution of the Convention of 1836, securing to the bishop of this diocese the annual interest of the sum of $90,000, Dr. Wainwright offered another resolution pledging the Convention to make good the provisions of the former, and proposing the appointment of a committee to carry the thing into effect. This also was adopted unanimously, and a committee appointed. Dr. W., from the same committee on the Episcopal Fund, made a report as to the number of Trustees of the General Theological Seminary to which the new diocese would be entitled. This number is proportioned both to the number of clergymen in each diocese, and also to the amount contributed to its funds. But as the former point is to be determined in the next General Convention, the committee reported only on the latter. In consequence of the impossibility of ascertaining what portion of the contributions to the Seminary has been derived from that section constituting the new diocese, the committee recommended that the sum of $10,000 be supposed; and that, therefore, that diocese be allowed to nominate *five* Trustees to the next General Convention. This resolution was carried unanimously. The Rev. Dr. Hale, of Geneva College, then offered a resolution proposing that the names of the two dioceses formed by the late division should be—the one, the Diocese of New York, and the other, the Diocese of Western New York. Dr. Hawks proposed as an amendment the addition of a declaration, that the diocese on the eastern side of the boundary line shall be understood as heretofore to be meant by the phrase, the Protestant Episcopal Church in the State of New York. The resolution, as thus amended, was adopted unanimously. Several verbal changes in the names of some societies, &c., were then proposed in order to conform to the alteration just made in th names of the dioceses. A resolution offered by the Rev. J. Richmond, proposed that the Convention express their sense of the impropriety of departing frome the regulation of the Church as to the time when children must be presented for baptism. After some debate, the resolution was indefinitely postponed. Dr. Hawks next moved that a committee be appointed to consider whether any, and what alterations be necessary in the constitution and canons of this diocese. This resolution was carried, and a committee of *five* appointed. As it had been suggested that it was necessary, in respect to the constitution at least, that contemplated alterations should be presented during the session of the present Convention, several proposed changes were laid on the table for the consideration of the committee. We recollect among others one which provides that clergymen of the diocese who have been disabled by age or infirmity, should be entitled to seats in the Convention. After some other unimportant business the house adjourned to half-past seven, P. M.

At that hour, pursuant to a vote of the Convention in the morning, the house went into the election of a Standing Committee, and also of delegates to the next General Convention. Previously, however, a long debate was raised on the propriety of entering into this election just before the separation of the two dioceses, but it was finally determined to proceed to the election, and much of the evening was occupied in this business. Mr. Ogden offered a resolution that the canon requiring annual collections for the Episcopal Fund, compliance with which had been recommended merely by a resolution of the Convention of 1836, should be restored to its full force, and its observance enjoined. This resolution passed unanimously. Dr. Hawks, from the committee to whom had been referred the letter of Dr. Muhlenberg, made a report warmly recommending the institution under the charge of Dr. M., and proposing the appointment of a committee to consider the plans offered by that gentleman, and to act with him, &c., and report to the next Convention. A discussion of considerable length ensued, and the committee finally withdrew their report. The business of the Convention having been drawn to a close, the session was concluded about midnight with prayers by the diocesan.

We have little to add to this sketch of the proceedings of the final Convention of the undivided diocese. On the leading questions, on all especially relating to the contemplated separation, it will be seen that there prevailed the utmost unanimity of action. The *feeling* too manifestly existed, pervading all the debates on the subjects connected with the division, producing mutual concessions and compliances; and amidst the painfulness and regrets of a separation tending apparently to strengthen those spiritual bonds of Christian amity and union which the disruption of external ties cannot disturb. May the blessing of our common Master and Head largely rest on both these portions of his Church, to the promotion of His own glory, and to their perpetual increase and prosperity.

W.

GENERAL SUNDAY SCHOOL UNION.—The Sunday School Union of the Protestant Episcopal Church held its fourth triennial meeting in St. Stephen's Church, Philadelphia, on Monday evening, 10th ult., Bishop Meade presided. The meeting was opened with prayer by Bishop M'Ilvaine. The Secretary, Rev. F. H. Cuming, then read the triennial report. This document was ably drawn up, and was heard with great interest and satisfaction. After some pertinent and touching allusions to the removal by death, since the last triennial meeting, of three eminent and zealous patrons and friends of the institution, Bishops White and Stone, and Rev. Mr. James; the report proceeded with an account of the condition of the society—funds, publications, &c., evincing active and successful exertion on the part of its late and present general agents, and gratifying proofs also of its prosperity and usefulness. It is much to be regretted, however, that its excellent periodicals, the Sunday School Visiter and Children's Magazine, do not yet receive that general patronage in the Church which their merits amply entitle them to expect and claim. After the report was concluded Bishop Otey offered the following resolution:—

"*Resolved*, That the report read by the Secretary be referred to the Executive Committee to be printed and circulated in the manner which they may deem best for the welfare of the Union."

Bishop Otey introduced this resolution with some sensible and well-digested remarks upon Sunday school instruction. The utility of Sunday schools, he observed, has been proved by events in the history of the Church for the last fifty years. This experience has demonstrated the effectiveness of their instrumentality in the moral and religious training of that most interesting portion of society for whom they are especially designed. While he commended that caution which looks to consequences, and declared himself distrustful of novelties and untried experiments, he yet maintained that the Sunday school institution is no new scheme. Its principle is as old as Christianity itself, and is found in the Saviour's injunctions, "Go, teach all nations;" "Feed my lambs." What is new in the system is the extension of its operations and the enlargement of its plans so as to embrace children. One mark of the present age appears in the peculiar regard now had to the youthful mind. Formerly it was thought sufficient to imprint certain abstract truths on the memory. Disgust was created, and the school-house was the penitentiary in miniature. Something, it was at last suspected, must be wrong, and Christian minds were the first to form the suspicion. A spirit of inquiry was awakened, and it was ascertained that elementary truths are simple and easily comprehended; and the labors of men of science of past ages are now made familiar to the child. Another fact was also overlooked, viz. the innate curiosity of children; and there was a forgetfulness too of the Divine provision for exciting that curiosity, and leading them to look "from nature up to nature's GOD." Hence the beautiful garnishing of the creation—the sun, moon, and stars; the mountain, the stream, and the flowery field; the lightning, the thunder, and the myriads more of the wonders of earth and sky. These are all calculated to arrest the eye of childhood, and lead him to the knowledge of the Creator. It should be remembered that if the young mind be not occupied by truth, it will be by error. The Sunday school professes, and *is* eminently fitted to preoccupy it with the truth. The child learns there, and learns with facility, the laws of GOD, his own immortality and accountability,—all in short that can be useful to him in this life, as well as fit him for another. Why may he not have the instruction which will be substantially useful, rather than read works of fiction? Is not the history of Joseph as interesting as Sinbad the Sailor? David's Life as Robinson Crusoe? But leaving the Bible, let us come to our own time, and ask every parent, infidel or Christian, which he would prefer to put into the hands of his children, the memoirs of Paine or of Swartz? of Hume or of Heber? of Voltaire or of Henry Martyn? The question needs no answer. But there is another fact worthy of notice. Children are more interested in the story of redemption than in any thing didactic. The tale of a Saviour's love and sufferings will touch their hearts, and cause the tear to flow, and will also inspire a confidence that may lead to obedience. And in the Sunday school they chiefly learn of the Saviour. Again, though this system does by no means dispense with the parent's religious care, yet it supplies this wherever it is wanting. In large cities particularly this consideration is of the utmost moment in the counteracting influence it presents to prevailing vice. The Sunday school, moreover, is a powerful auxiliary to civil freedom. Virtue is the great pillar of the political edifice. Without it it would fall, because the popular will is the predominant influence. Hence the necessity of diffusing Christian intelligence through the whole mass. Sunday schools are so signally adapted to this end, that it almost seems as if Providence designed to raise up in them just the needed instrument. Again, this institution strengthens the Church by increasing the number of members. After baptism the Church charges the parent to bring up his child to a Christian and godly life. In this work the Sunday school is designed to aid him, and often, when afterwards the parent forgets his promise, in toiling for the things of earth, takes in his stead the neglected child, and fits him for a useful station in the Church of CHRIST. For these reasons, among others, this society should command the personal efforts, the prayers, and the liberal gifts of our whole communion. In this sketch of the bishop's address little more has been attempted than barely to state its leading sentiments. We are sensible that we do it injustice by this summary procedure, yet our limits compel us, though with regret, to use our notes of it sparingly. For the same reason we must deny ourselves and our readers the pleasure of following Bishop M'Ilvaine, who spoke next, in his still more protracted observations,—a brief analysis is all that our space permits. Bishop M'Ilvaine read the resolution subjoined:—

"*Resolved*, That the members of the General Protestant Episcopal Sunday School Union have heard with much satisfaction of the successful result of the efforts made to extricate the institution from debt; and while they do publicly express their gratitude to ALMIGHTY GOD for this evidence of his favor, they trust that what has been done will be the earnest of further contributions toward the attainment of a capital for more extensive usefulness."

The bishop began with asking, why, when the exceeding importance of Sunday school instruction is so generally acknowledged, greater interest was not manifested in it? One reason, he said, is found in the ordinarily defective idea and low conception of Christian education—its end, objects, principles of operation, and spiritual character. It was supposed an easy matter to bring up children "in the nurture and admonition of the LORD." But [when it is considered what kind of world we live in, its pernicious examples and influences on children, how complete must be the instruction given to children, that it must be presented to their eye, and ear, and heart, and is to be conducted too by a great variety of minds; under this view] he believed that their proper education is an exceedingly difficult thing. We cannot expect that it will be accomplished faithfully except one or both parents sit down day by day at the feet of JESUS, and have the great interests of eternity on their own hearts, and are themselves examples of spiritual mindedness. [The bishop supposed the case of a faithful mother, desirous of saving her own soul and that of her child. She considers what that soul is. That it is a star shot out from Deity itself; that it is to be for ever a wandering star, or circulating for ever about the throne of the Highest. She reflects that she is GOD's instrument, put in charge of that immortal soul; how then shall she best fulfil the trust? First, in obedience to the word of CHRIST, "Suffer little children," &c., by presenting her child in his ordinance for union with him and his Church. Then by following up this act with fervent prayer, and with strict regard to his spiritual interests, and to the real intent of the solemn sacrament of baptism. She considers him as now a member of CHRIST, and as given to him, and that she must train him up as such. She keeps him, therefore, from the world, its vanities and its evil associations. She sets him a Christian example. She gives him Christian instruction. In all ways she labors for his new creation of soul by the truth of GOD] Without [such efforts] it is vain to expect success in the religious education of children. That the parent so frequently fails to realize the promise, "Train up a child," &c., is to be attributed to the omission of some necessary principle, or the neglect of some important instrument. Perhaps the parental example or temper has been defective, or the seed has been mingled with tares, or there has been a compromise with the world, and therefore the promise is not obtained. If such difficulties stand in the way of the proper religious education of the children of professed Christians, what shall be done for the poor, and ignorant, and vicious children in our streets, and in our highways and hedges? Some answer, leave them to the care of the Church. Others say, let the state provide for them by a system of education. But in the fearful jealousy of Christianity in our legislatures, nothing can be expected from the state. The religious community must act then. Christians of all names, however they may differ on other points, must unite in this great and beneficent work. This is just what the Sunday school is trying to do. This noble institution is applying the very remedy required. What would be the condition of our country if the effects of our Sunday schools were blotted out, and the nine hundred thousand children now taught there were removed from them? Suppose there were no Sunday schools. Suppose their books had not been put in circulation. The shadows of death would cover the land. Then shall we not go on till we have brought the whole great community of our children into the flock of CHRIST? The bishop concluded with expressing his hope, that since the great end of our Union could not be accomplished without adequate capital, the institution would on this occasion, and at all times, receive the liberal aid of our people.

This imperfect sketch will, we fear, but poorly exhibit the true characters of the bishop's serious and impressive address. It was heard with marked attention, and could hardly fail to be productive of material good. A collection, amounting to one hundred and eighty dollars was then taken up, and the meeting terminated by the Right Rev. chairman with prayer and the Episcopal benediction.

W.

WESTERN NEW YORK.—We are happy to learn that Bishop Onderdonk has been requested to be present at the primary Convention of the Diocese of Western New York, and to open the same with a sermon and the administration of the communion. This is as it should be, illustrating, as it does, the sincerity of that feeling of undiminished respect, confidence, and affection for their present bishop, which has been so fully avowed by those in the West, whose views of duty to the Church led them, nevertheless, to desire a division of the diocese. We are confident also that it must be most grateful to the Bishop's feelings; and it certainly harmonizes well with the true Christian spirit which has been so eminently manifested in this whole matter of division.

ANNIVERSARY CELEBRATION.—The joint anniversary of the New York Bible and Common Prayer-book Society, Protestant Episcopal Tract Society and the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, was held in the Church of the Ascension on Thursday evening, the 4th inst. The meeting was opened with prayer by the Right Rev. B. T. Onderdonk, D. D., who presided. The annual reports were read, from which it appeared that the several societies were now out of debt, with the prospect of being able, in reliance on the Divine blessing, and the continued aid and encouragement of their brethren, to extend their operations. This is highly satisfactory. Addresses were made by the Rev. Mr. Haight and the Right Rev. Bishops Kemper and Ives. The collection on the occasion was for the benefit of the Education and Missionary Society, and amounted to $149. The exercises of the evening were closed with prayer and the benediction by the Bishop.

We are happy to announce the return from Europe in improved health, of the Rev. Dr. Alonzo Potter, and the Rev. Aldert Smedes, of Schenectady.

WESTERN MISSIONS.—A meeting designed to explain the present state of missions in the far West, and to promote their success, was held in St. Thomas' Church on Sunday evening last. The meeting was addressed by the Rev. Mr. Gregory, who mentioned facts illustrative of the benign effect of the Gospel on the many Indians who have received it, and attributed its want of success among others to the revolutions, changes, and removals, by which they have been harassed. The efforts of missionaries, it was said, have been found successful in proportion as the tribes have been left in peace. The examples of the Oneidas and Menominees were adduced to show that if exempted from the effects of our neglect and ill treatment, and brought under the operation of the same causes with ourselves, the comforts of the Aborigines would be enhanced and their character elevated. Mr. Gregory gave a sketch of the moral state of the Indians and their religious belief; he furnished several illustrations of the happy influence of Christianity among them, and earnestly appealed to the sympathies of the congregation in their behalf. The meeting was addressed to the same effect by Bishop Kemper, who gave some of the results of his extensive observations, bearing high testimony to the kindness, gentleness, and increased prosperity of the civilized Indians, and to their gratitude for the consolations of the Christian religion. A collection of about $360 was made on the occasion.

On Monday evening, 17th ult., an Episcopal church was organized in the village of Brockport, New York, with the title of St. Luke's Church, of Brockport. It commences under the most favorable auspices. The Rev. T. R. Chipman, late of the General Theological Seminary, has received and accepted a call to the rectorship.

☞ We have received a communication from the Rev. Dr. Muhlenberg, enclosing his letter to the bishop, in connection with an account of the application to the late Convention of this diocese, in relation to St. Paul's College. Dr. Muhlenberg's communication will be inserted in our next.

CALVARY CHURCH.—This church is able to give a clergyman a salary of six hundred dollars per annum. We mention the fact in order to guard against an erroneous impression, which it was thought might have been made by a notice of the church in our paper of the 29th ult.

☞ The documents in reference to the Rev. Mr. Pinkney were at first positively declined, as containing matter of merely personal or local interest. In consequence, however, of the earnest and repeated solicitations of the party whose character is involved, and cannot be, as he thinks, so effectually vindicated in any other way, we have consented to insert them.

☞ The space occupied by the canons, which it was deemed essential to publish, has compelled us to omit matter of interest in regard to the late General Convention.

TO CORRESPONDENTS.—Received, "M. N. M.," "A Stranger," "Clerus," "A Layman of Mississippi," "C. A. R.," "Ceciliæ Amicus," "Autumn Monitions," "J. P. P.," "A Presbyter," "K.," "X. X. X."

Samuel J. Donaldson, Esq., has requested us to correct an error of our correspondent W., in ascribing to him some remarks which were not used by him, in the debate in the General Convention produced by Dr. Gadsden's resolution, touching irregularities in the administration of the holy communion.

The members of the City Mission Society, and others interested in its labors, are informed that copies of its Constitution, as recently amended, are now in print, and may be had by calling at the office of the Protestant Episcopal Press, No. 142 Fulton-street.

CALL OF THE PRIMARY CONVENTION OF THE NEW DIOCESE.

Whereas the necessary preliminary measures have been taken by the Convention of the Diocese of New York, and by the General Convention of the Protestant Episcopal Church in the United States of America, for the formation, on the first day of November next, of a new diocese within the bounds of the said Diocese of New York, the said new diocese to comprise all that part of the State of New York which lies west of the present eastern boundary lines of the counties of Broome, Chenango, Madison, Oneida, and Lewis, and the north easterly line of the county of Jefferson; and whereas it is made my duty by a canon of the General Convention to call the Primary Convention of the said new diocese, and fix the time and place of holding the same; therefore, notice is hereby given, that the Primary Convention of the new diocese to be formed within the limits of the Diocese of New York, will be held on Thursday, the first day of November next, being the Festival of All Saints, in Trinity Church, in the village of Geneva, and county of Ontario, at half-past ten o'clock in the morning.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.

New York, Sept. 19, 1838.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tuesday, October 16, Greenville, *Greene county*, ordination A. M., confirmation P. M. Saturday, 20, Granville, *Washington county*, ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Whitehall, consecration A. M., confirmation P. M. Thursday, 25, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, and Festival of St. Simon and St. Jude the Apostles, October 28, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the abovenamed parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be endered with pleasure.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Advent Sunday, December 2, Christ Church, *Brooklyn*.

Third Sunday in Advent, December 16, Church of the Annunciation, *New York*.

Sunday after Christmas, December 30, Trinity Church.

First Sunday after the Epiphany, January 13, St. Paul's Chapel.

Septuagesima Sunday, January 27, St. John's Chapel.

Quinquagesima Sunday, February 10, St. Mark's Church.

Second Sunday in Lent and Festival of St. Matthias the Apostle, February 24, St. John's Church, *Brooklyn*.

Fourth Sunday in Lent, March 10, Christ Church, *New York*.

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Third Sunday after Easter, April 21, Grace Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn*.

Episcopal Acts by the Bishop of this Diocese.—Queen's county. Sixteenth Sunday after Trinity, September 30, in St. George's Church, Hallett's Cove, admitted the minister of the parish, the Rev John W. Brown, deacon, to the priesthood. Morning prayer was read by the Rev. Alexander Frazer, missionary at large in the city of New York, assisted by the Rev John F Fish, of Mississippi, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. Orange Clark, D. D., rector of Grace Church, Rochester. The Rev. Christian F. Cruse, D. D., professor in St. Paul's College, College Point, Flushing, and the Rev. Hilliard Bryant, of Connecticut, were also present, and assisted in the laying on of hands.

City of New York.—Wednesday, October 3, consecrated St. Timothy's (the German) Church. The instrument of donation was presented to the bishop in two copies, one German and the other English, in behalf of the vestry, by Mr. Charles A. Focke, junior warden, and read, the German copy by the Rev. Dr. Cruse, and the English by the Rev. Lot Jones, missionary in charge of the Mission Church of the Epiphany. The sentence of consecration was read by the Rev. Samuel C. Davis, rector of St. Mark's Church, Williamsburgh, King's county, and a translation of it in German by the Rev. Dr. Cruse; who also read morning prayer, assisted by the Rev. S. H. Turner, D. D., Professor of Biblical Learning and the Interpretation of Scripture in the General Theological Seminary, who read the lessons. The ante-communion service was read by the Right Rev. Jackson Kemper, D. D., missionary bishop for Missouri, and the sermon preached by the Rev. James C. Richmond, rector of St. Michael's, St. James', and St. Mary's Churches. The morning prayer and sermon were in the German language.

Seventeenth Sunday after Trinity, October 7, at a special confirmation in St. Stephen's Church, confirmed 1.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Right Rev Benjamin T, 15 Whitehall.
Anthon, D D, Rev Henry, 15 Stuyvesant.
Balch, Rev. Lewis P. W.
Bayard, D D, Rev Lewis P, 106 Amity.
Berrian, D D, Rev William, 50 Varick.
Blake, D D, Rev John L, 303 East Broadway.
Brown, Rev John W, 15 Le Roy Place.
Carder, Rev James D, 663 Broadway.
Colton, Rev Calvin, 9 Murray.
Cooke, Rev James W, 23 Cliff.
Eastburn, D D, Rev Manton, 5 Mercer.
Forbes, Rev John M. 371 Hudson.
Frazer, Rev Alexander, 341 Pearl.
Hackley, Rev Charles W, 116 Sullivan.
Hammell, Rev William, 56 Carmine.
Haight, Rev Benjamin I, 3 Rutgers Place.
Hart, Rev Abram B, Harlem.
Hawks, D D, Rev Francis L, 453 Houston.
Henry, Rev Caleb S. 349 Broadway.
Higbee, Rev Edward Y. 324 Greenwich.
Huddart, Rev R Townsend, Bloomingdale.
Jones, Rev Lot, 192 Allen.
Kellogg, Rev Ezra B. 401 Hudson.
Kelly, Rev Charles V, 665 Broadway.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Manney, Rev Solon W, corner of Avenue D and Tenth.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 186 Canal.
Niles, Rev William W, 12 Ridge.
Peck, Rev Isaac 77 Anthony.
Price, Rev Joseph Henry, 24 Bayard.
Pyne, Rev. Smith, Hoboken.
Richmond, Rev James C, Bloomingdale.
Richmond, Rev William, 9 Murray.
Schroeder, D D, Rev John F, 77 White.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev. R. C. 41 Eighteenth.
Smith, Rev Hugh, 95 Twentieth.
Saunten, Rev William, 94 Eighteenth.
Taylor, D D, Rev Thomas H, 1 Rector.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev John A, 87 Nineteenth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D, Rev Jonathan M, 30 Beach.
Whittingham, D D, Rev William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev Peter, (colored) 68 Crosby.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev Lloyd, 189 Bleecker.

Brooklyn.

Brittan, Rev Thomas S, 117 Nassau.
Coit, D D, Rev Thomas W. Washington Avenue.
Cutler, D D, Rev Benjamin C, 152 Washington.
Goddard, Rev Kingston, Pacific, between Clinton and Henry.
Johnson, Rev Evan M, Johnson, corner of Pearl.
Messenger, Rev John F, Lawrence, near Willoughby.

Williamsburgh.

Davis, Rev. Samuel C., No. 3 Leacraft's Brick Buildings, South Second-street.

☞ Notice of alterations in this list should be sent to he office, 142 Fulton st. by the 25th of each month.

MARRIED,

In Trinity Church, Centrefield, N. Y., on Thursday, the 27th ult., by the Rev Mr. Meachem, the Rev. T. R. Chipman, minister of St. Luke's Church, Brockport, to Miss Caroline Crane, eldest daughter of Charles Crane, Esq. of East Bloomfield.

CALENDAR.

OCTOBER.

14. 18th Sunday after Trinity.
18. St. Luke the Evangelist.
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St. Simon and St. Jude.

NOVEMBER.

1. All Saints and Thanksgiving.
4. 21st Sunday after Trinity.
11. 22d Sunday after Trinity.
18. 23d Sunday after Trinity.
25. 24th Sunday after Trinity.

NOTICES

The Rev Lewis P. W. Balch will be instituted into the rectorship of St Bartholomew's Church, on Sunday morning next, 14th instant. Service to commence at half past 10 o'clock, evening service at 7 o'clock.
October 13, 1838.

The Protestant Episcopal French Church was opened on Sunday last, for service, at the usual hour.
The sexton will attend to rent pews to those who may make application to him after the service.
October 13, 1838.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Protestant Episcopal Tract Society, will be held in the Sunday school-room of St. John's Chapel, on Monday evening, the 15th instant, at half past 7 o'clock. It is desired that *all* the members of the board will make it convenient to attend.
October 13, 1838. B. I. HAIGHT, President.

Ladies attached to the Sewing Society of the Eighth Avenue Sunday School, being in want of materials with which to make articles of clothing for the poor by whom they are surrounded, and who might be drawn under the influence of Sunday school instruction, but the want of comfortable apparel is the only obstacle—once more appeal to the charitable feeling of Churchmen for aid. Any articles of clothing or materials, would be most thankfully received at the Protestant Episcopal Press, No. 142 Fulton street; Swords, Stanford & Co. No. 152 Broadway; Sunday School Union, 28 Ann street; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.
October 6, 1838. 2m

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge
Received from W M Blackford, Esq, Fredericksburg Virginia, $517 50, being a legacy of $500, with interest left by the late Miss Juliet Ann Gilmer, of Albemarle co Virginia, to the Rev Lancelot B Minor, missionary a Cape Palmas, to be disposed of as he should think proper and by him appropriated for education of boys in the West African mission, $517 50. Remitted by A Bush, agent, from Zion church, Newport R I, collections at monthly concert, $52; from a gentleman of Zion church, $10; from three ladies of do, $20; from the Sunday school, for Greek school, $10 82; from the Infant school, for do, $1 83; from Mrs S T Northam, for Africa, $15; from several individuals of said church, $7 85, $117 50. Received from the missionary society of Theological Seminary, Alexandria, D C, one half of $37, $18 50 from Falls church Sunday school missionary society Fairfax county, for Africa, $8, 26 50. Received from Rev Lorenzo T Bennett, New Haven, at the request of Mrs Jane C Bennett, in her final sickness, one half o $50, $25. Received per James Swords, Esq, from Calvary church, Cairo, Greene county, N Y, $1; part of monthly offerings of Trinity parish, Lansingburg, N Y by the hands of the rector $5, $6. Received monthly offerings of St James' church, Newtown, L I, per Rev G A Shelton, $32 50. Received part of monthly offerings of St George's church, Hempstead, L I, per Rev W M Carmichael, $2 08. Received per Rev John A Vaughan contribution of St Peter's church, Albany, $100; contribution from Christ church, Rye, by the hands of the rector, Rev Peter S Chauncey, $15; from a member of St Paul's church, Albany, by the hands of Rev W I Kip, $5, $120. Received from Mr S B Hull, secretary and treasurer, being part of a collection in the parish of St James, Derby, at a meeting of the New Haven county clerical association, $4 Total receipts, $851 08.

CHARLES J. ALDIS, Treasurer,
October 9, 1838. Bank of America.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, to the credit of the several funds of the same, viz.

1838 *General Disposable Fund.*

October 3, Received collection made in St Mark's church, in the Bowery, New York, $430; 3, Received collection made in the church of the Ascension, New York, $202 80; 3, Received from "the Association of St George's church, New York, for the Promotion of Christianity," $200. Total, $832 80.

1838 *Education Disposable Fund.*

October 5, Received "church offerings" of Trinity church, Geneva, $10; Received collection made in Zion church, N Y, $19 53; Christ, Guilford, $1; Trinity, New Rochelle, $12; St John's, Coldspring, L I, $3; Trinity, Rensselaerville, $3 94; St Peter's, Auburn, $2 75; Trinity, Seneca Falls, $2; Calvary, Cairo, $2 50; St James, Skaneateles, $2 50; Christ, Hudson, $11; St Stephen's, New Hartford, $4; Grace, Whiteplains, $10; St Matthew's, Bedford, $2 60; Zion, Onondaga Hill, $4; Apostolic, Geddes, $1; St James, Hyde Park, $17 50; Trinity, Lansingburg, $10; Calvary, Homer, $2; Trinity, Utica, $25; Zion, Greensburg, $25 46; Christ, Oswego, $8; St Paul's, Sing Sing, $18 75; St Peter's, Albany, $37 50 Total, $236 03.

1838 *Missionary Disposable Fund.*

October 4, Received from the missionary station of Danby, Tompkins county, and Candor, Tioga county, $20. Received from the Female Missionary Association of St Matthew's church, Unadilla, $25; Received from Miss E M L, of Newburg, $5; Received collection made at the anniversary meeting at the church of the Ascension, $145 66; "church offerings" of Trinity church, Geneva, $50.

Collections made in Churches.

Zion, New York; $24 37; St Paul's, Oxford, $6; Christ, Fayetteville, $3 07; Grace, Mount Upton, $2 08; Christ, Walton, $7 3; Trinity, New Rochelle, $10; St John's, Vienna, $1 65; St John's, Sodus, 2 51; do, Sodus Point, $11 40; St Peter's, Lithgow, $10; Emmanuel, Norwich, $4; Trinity, Plattsburg, $8; Grace, Waterford, $20; St Matthew's, Moravia, $2; St John's, Coldspring, $5; Trinity, Rensselaerville, $7 30; St Andrew's, Richmond, $22 12; St Peter's, Auburn, $2 75; Trinity, Seneca Falls, $3; St Peter's, Bainbridge, $7; Calvary, Cairo, $2 50; St James, Skaneateles, $2 50; St Luke's, Catskill, $10 25; St George's, Hempstead, L I, $12 03; St Thomas, New York, $159 73; Christ, Hudson, $12; Trinity, Windham, $5; St Stephen's, New Hartford, $4 17; Grace, Whiteplains, $10; St Matthew's, Bedford, $2 60; Christ, Poughkeepsie, $23; Zion, Onondaga Hill, $11; Apostolic, Geddes, $1 85; St James, Hyde Park, $17 50; St Paul's, Whitehall, $2 14; Trinity, Lansingburg, $10; Calvary, Homer, $3; Trinity, Utica, $25; St Paul's, Charlton, $5; Zion, Greensburg, $25; Christ, Tarrytown, $20 84; Christ, Oswego, $24 50; St Paul's, Sing Sing, $27 19; St Thomas, Hamilton, $10 25; St Peter's, Hobart, $5; St James, Newtown, L I, $15 56; St Peter's, Albany, $37 50; St Paul's, Oakhill, $5; Christ, Greenville, $10; Trinity, Ulster, St Paul's, Redhook, $20; St John's, Yonker's, $25 25; St Luke's, Mechanicsville, St John's, Stillwater, $12 06; Trinity, Cherry Valley, $1; St Timothy, Westford, $2. Total, $969 36.

October 9. BENJAMIN M. BROWN Treasurer.
Office of the N. Y. Bowery Fire Insurance Company, No. 124 Bowery.

CITY MISSION.

The subscriber with unfeigned gratitude, acknowledges $50, from an Episcopalian, for the benefit of the poor.
ALEXANDER FRASER, 341 Fulton street.

Any donations for the benefit of the sick and poor, will be thankfully received by the agent of the Tract Society, 28 Ann street, at 142 Fulton street, or at the residence of the missionary, 341 Pearl street. A. F.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of $50 from the association of St George's church, for the Promotion of Christianity. W. HINTON, Treasurer,
October 13, 1833. 194 Broadway.

NEW YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

The Treasurer gratefully acknowledges the receipt of $50, from the association of St George's church, for the Promotion of Christianity, towards defraying the debts of the society. A. W. O. SPOONER, Treasurer.
October 13, 1838. 194 Broadway.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following contributions.

Collected at Trinity church, on the day of the meeting of the Convention $78 12; from Trinity church, Geneva, by the Rev P P Irving, $10; from Christ church, Gilbertsville, Otsego county, by Rev J Hughes, $3; from Emmanuel church, Otsego, Otsego county, by Rev J Hughes, $2 12; from St Stephen's church, Fonda, Montgomery co, by Mr Philip Reynolds, $10; from St Paul's church, Oxford, Chenango county, by Rev L Bush, $7 50; from St Peter's church, Bainbridge, by Rev W E Eigenbrodt, $3; from St James church, North Salem, by Rev Benjamin Evans, $2 45; from St James church, Newtown, L I, by Rev George Shelton, $4; from Trinity church, New Rochelle, by Rev Lawson Carter, $5; from Trinity church, Lansingburg, by Rev P L Whipple, $3; from Trinity church, Rensselaerville, by Rev Samuel Fuller, $3. Total, $131 19.

Contributions, and donations, will be thankfully received at 77 Maiden-lane, by
THOMAS BROWNING, Treasurer.
Or at the Depository 28 Ann street, by
THOMAS C BUTLER, agent.

Where may be had the Society's Bibles, Testaments Prayer-books, and morning and evening service in the German language.

UNION DEPOSITORY.

28 ANN-STREET

Letters have been received at the Gen. Prot. Epis. S. S. Union during the fortnight ending October 4, from the following persons, viz.

S P Chase, Esq, Cincinnati; Rev W I Jackson, Eastville, Virginia; J T Beckley, Esq, Churchhill, Alabama, with remit; Weeks, Jordan & Co, Boston, Mass.

Packages forwarded by the Episc. S. S. Union, during the fortnight ending October 4.

To J & J N Bogart, Geneva; 3 packages sent to J & H G Langley, Chatham street; Rev Dr Reed, Poughkeepsie, N Y, per towboat Union, 1 package.

EDUCATION.—A well educated young English lady is desirous of a situation as Governess, in a private family within the city or country, or would undertake instruction in a school. Her references are to the following gentlemen, to whom she brings letters.
Rev. T. H. Taylor, Rev. J. McVickar, John Duer, Esq., George Barclay, Esq.
Any communication addressed C. M. R. care of Prot. Epis. Press, 142 Fulton-street, will receive attention.
Oct 8 3t

EPISCOPAL INSTITUTE—Troy—for the Education of Young Gentlemen.

OFFICERS.

Rev. W. F Walker, A. M., Principal and Proprietor—Moral and Intellectual Philosophy and Evidences of Christianity.
Rev. A. T. Twing, A. M., Superintendent—Book-keeping, Geography, and Penmanship.
Rev. Alva Bennett, A. M.—Latin and Greek Languages and Literature, Spanish and Italian.
John Philip Edwards—French Language and Literature.
Erastus Rowley, A. M.—Mathematics, Natural Philosophy and Rhetoric.
Amos Eaton, A. M.—Chemistry and Civil Engineering.
William T. Seymour, A. B.—Arithmetic, History and English Grammar.
J. C. Andrews—Music.

TERMS.

Board and tuition and all requisites, (payable half yearly in advance,) $230 per annum.
The course of instruction embraces all the ordinary English branches necessary to business and commercial pursuits; additional facilities for instruction in the higher departments of learning, with reference to College requirements, the Professions and Civil Engineering;—also, in Vocal Music, Drawing, and the modern languages.
TIME.—The academic year embraces forty-six weeks, in two terms of twenty-three weeks each—the first term commencing the first Tuesday in May, the second the first Tuesday in November. No deduction made for absence.

VACATIONS.

There are two vacations in each year—one of four weeks, at the close of the first term, and one of two weeks, at the close of the second.

EXAMINATIONS.

An examination is held every Friday of the divisions under the several instructors, in rotation—and a general examination of all the divisions at the close of each term. These examinations are open to the friends and patrons of the institution.
NEXT TERM.—The second term of the second year will commence on Thursday, (instead of Tuesday, this year,) November first.
Directions.—Persons desirous of placing pupils in the Institute, or of obtaining further information relative to it, may address the Principal, either personally or through the Post Office, or J. W. Mitchell, Esq., 63½ Cedar street, New York. Circulars may be obtained on application to either of the above, also at the bookstore of Swords, Stanford & Co. 152 Broadway, New York. sep29tf.

POETRY.

From the Knickerbocker.

A PSALM OF LIFE.

"Life that shall send,
A challenge to its end,
And when it comes say, 'Welcome friend.'"

WHAT THE HEART OF THE YOUNG MAN SAID TO THE PSALMIST.

Tell me not in mournful numbers,
Life is but an empty dream,
For the soul is dead that slumbers,
And things are not what they seem.

Life is real—life is earnest—
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken to the soul.

Not enjoyment, and not sorrow,
Is our destined end or way;
But to *act* that each to-morrow
Find us farther than to-day.

Art is long, and time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating,
Funeral marches to the grave.

In the world's broad field of battle,
In the bivouac of life;
Be not like dumb, driven cattle!
Be a hero in the strife!

Trust no future, howe'er pleasant;
Let the dead past bury its dead!
Act—act in the glorious present,
Heart within, and God o'erhead.

Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footsteps on the sands of time.

Footsteps, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

MISCELLANY.

From the Life and Correspondence of Mrs. Hawkes.

CHRIST'S INTERCESSION, THE BELIEVER'S SECURITY.

And the LORD said, Simon, Simon, behold, Satan hath desired to have you that he may sift you as wheat: but I have prayed for thee that thy faith fail not: and when thou art converted, strengthen thy brethren.—*Luke* xxii. 31, 32.

The question of a poor weak feeble worm should be, not, what is the reputed opinion of this and the other wise man? not, what is the fashionable notion of the day? not, what the world saith respecting the "roaring lion?" but, what saith the Bible? And there we learn he is a real enemy, that "goeth about seeking whom he may devour."

Temptation is "common to man." It follows him in every situation, in the crowd and in solitude, in prosperity and in adversity. Some trials are more immediately from GOD: thus is said, Gen. xxii. "GOD did tempt Abraham:" others are more directly from Satan, as in Job's case, and Joshua's. (Zech. iii. 1.) Some are from particular circumstances: and some take their rise from our peculiar turn of mind and constitution. When temptation is brought on by Satan, it is always with the design to terrify, ensnare, or embarrass. But when it is in the hand of GOD, it is always a *school* to make us learn our weakness, and where our true strength lies: or to cure some self-confidence, or destroy some idol. The more eminent the character, the more will Satan shoot his arrows at him; and the more will he try, especially if it be a standard-bearer, to lay him asleep; to poison his heart, and to pervert his steps. A man cannot be too cautious; past experience will tell us what weak creatures we are. What was Peter's security? not his knowledge, not his illumination, though real, but the intercession of CHRIST: *I have prayed for thee.*

"*Simon, Simon, Satan hath desired to have you.*" He hath desired it: but his will is not like mine, efficient: nevertheless, he is a powerful enemy, and he desires to have *you;* he sees where you are likely to be taken, where you are in danger; and he desires to have you, that he may *sift you as wheat.* He will shake and winnow you; he will come upon you in a hurry, unprepared; and he would put you upon dangerous expedients: but I am a faithful High Priest, as well as a watchful shepherd; I stand before GOD to intercede for you; I have seen his desire, and have prayed that you may be supported through the trial; and that your faith may not finally fail.

CHRIST not only prays for the Church at large, but for individuals: "I have prayed for *thee;*" I have prayed for thy particular danger; I have regard to thee under thy particular wants; I have made known thy case to the Father. When we think of our refuge, let us not generalize it, but see it to be *particular.* He that numbers the hairs of our heads, surely regards the circumstances of our lives.

And when thou art converted, strengthen thy brethren: when you are recovered, let your experience enrich others: be a counsellor to wanderers: tell them what an evil and bitter thing it is to depart from the living GOD: tell such as are headstrong like yourself, that Satan is no proper subject for a song or a jest, but that he is an awful and a malignant enemy. Tell them he is waiting for their careless moments, waiting to catch them off their guard, that he may be their destruction. You will meet with many weak and tempted souls that are saying, like David, "I shall one day perish by the hand of Saul;" many that are walking in perplexity and darkness, and who are crying out because of their wretchedness; strengthen these weak brethren; tell them that there is indeed a roaring lion, but tell them also, that there is "the Lion of the tribe of Judah," able to deliver: that all the children of GOD are thus tried and tempted; and that they have only to lay hold of the arm of him who is "mighty to save." Tell them, that "if any man sin, there is an advocate with the Father:" tell them, how I kept my eye on your particular case, and that their safety rests on my intercession. *I have prayed for thee.*

One of the best evidences of recovery is, love to the brethren, and a desire to honor GOD. Our temptations and trials are for other people as well as ourselves. See 2 Cor. i. 6. Therefore David prays, "Restore unto me the joy of thy salvation, then will I teach transgressors thy ways."

There is not a more honorable post in the Church of GOD, among private Christians, than that of an old soldier, a man who has long travelled the ways of religion, who can stand up in the Christian army, and rally his fellow-soldiers under a panic, and say, "GOD forbid, whatever are our fears and sufferings, that we should give up our hope and our foundation." The best Christians are liable to be sifted, and it had been woful for David, Peter, and others, if they had fallen, GOD had not recovered them. Therefore, if Satan has thrown us down, if we have been overtaken and are sunk in the mire, let us cry mightily to GOD for help. Nothing can possibly be pleaded as an excuse for a man's continuing to lie upon the ground, because he has been thrown down. It is one thing to be thrown down, and another to lie upon the ground. What *deeps* have not men been drawn out of. See Jonah and Manassah.

Privilege implies duty: there is an obligation laid upon the man who enters the family of heaven. The LORD says to such a one, I will take care of you, I will feed you, I will be your shepherd; but recollect, I do not take you into my family to make you merely a spectacle to angels and to men, but that you should be a blessing, as well as blessed: while I make you a star, I will have you *shine;* and you will find it is your privilege to do so. You cannot go against the stream of this wicked world, without meeting with many dangers and temptations; but go forward; take my rule and my arm; and remember, that your business is to *strengthen your brethren.*

Peter's repentance was as sincere as his fall was aggravated. When the cock crew, he remembered the words of JESUS CHRIST, and "went out and wept bitterly." The crowing of the cock was an engine which CHRIST made use of to awaken the conscience of Peter. The instruments GOD uses must not be measured by their own power or aptitude, but by the will of the agent; and they have all this inscription written upon them, "Not by might, nor by power, but by my Spirit, saith the LORD."

Nothing so affects a gracious heart as a sense of the love of CHRIST abused; and that is what is meant by evangelical repentance. A remembrance of CHRIST's words is the best ground for a true repentance: where there is sensibility of conscience, a gentle hint, or a passage of Scripture, will often produce great effects.

Though Peter fell in the hour of temptation and, notwithstanding the warning given, denied his Master, and that at a time when he should most have stood by him; yet, to show the wonderful mercy and condescension of our Saviour, signal tokens were granted of his forgiveness, by him who knew that he stood in need of comfort; "the LORD hath risen indeed, and hath appeared unto Simon,"—poor, backsliding, unfaithful Simon. Oh, take notice of this tenderness, all you who are mourning because of your unfaithfulness, and who are afraid to come to CHRIST because of your backsliding. Let the case of Peter encourage you to approach your faithful and merciful High Priest, *who ever liveth to make intercession for us.*

From the Spirit of Missions.

SYRIAN CHURCH ON THE COAST OF MALABAR.

Bishop Wilson's View of the State of the Syrian Church, extracted from his Charge, delivered at Bombay.

Every thing relating to these ancient Christians—one of the few remaining branches of the primitive Church which were never subject to the Roman see—so immediately bears on our duties in this country, and will, I am sure, be so interesting to all whom I now address, and is indeed so fresh on my mind, that I make no apology for adverting to it at some length, on this, to me unexpected, occasion of addressing you.

As I entered these early seats of our common Christianity, I said to myself, these are like the Church of Philadelphia commended by our LORD in the Apocalypse—they have but little strength; but they have kept CHRIST's word, and not denied his name. May an open door be now set before them, by the friendly communications of our Protestant Church and the protection of the British power, which no man shall shut! Rev. iii. 7, 8.

It is the glory of our Church to have sprung to the assistance of these oppressed Christians of St. Thomas, at the earliest moment that the victories of the Marquis of Wellesley had opened that part of India. Before the erection of the see of Calcutta, a most devout chaplain* of our Establishment, and personal friend of my own, now no more, hurried down to inquire after their welfare, and salute them in the name of the LORD. He it was, who first awakened, by his striking narrative, the attention of the British public to their situation; of which little had been known from the time of Dr. Michael Geddes and La Croze, at the close of the seventeenth and early in the eighteenth century. After the lapse of ten years, in 1816, the first Protestant bishop of India, the learned and pious Dr. T. F. Middleton, made them a friendly visit for the same end; which he repeated in 1821—the valuable memorials of which are preserved in the able work of Mr. Professor Le Bas. Bishop Heber, in like manner, was in the act of proceeding to them in 1826, when his sudden and melancholy death occurred. In the meantime, in 1818, the Church Missionary Society began to send them out holy missionaries; five of whom are now laboring in that field of service. The honorable residents of Travancore likewise have been conducting themselves in a manner worthy of the British nation, by throwing around them the ægis of our power, and by building, with a donation chiefly supplied by the rance of Travancore, a college for the education of their youth.

Upon the contrast between the friendly succor thus rendered them by our Protestant Church for thirty years, and the conduct pursued by another Christian communion† from the middle of the sixteenth century, I will not dwell. It must be a matter of thankfulness, to all who have looked into the case, to reflect on the disparity. Suffice it to say, that we have usurped no authority over a sister Christian body—aimed at no private ends—required no union with our own particular Church—enjoined no decrees of western councils—destroyed no books of learning and piety—made no forcible changes in ancient liturgies—introduced no images of the Virgin or other modes of superstition; nor did we summon a second Synod of Diamper, in order to subject, by terror and chicane, an ancient, independent, and comparatively pure Christian Church to the assumed supremacy of the bishop of Rome.

On the contrary, we treated them from the first, and are now treating them, as a primitive and independent branch of CHRIST's holy catholic Church. We began by testifying our Christian sympathy; we inquired, whether, and how far, and in what respects they desired our aid. We acted in every thing with the concurrence and authority of their own bishops and clergy. Let any one read the affecting interviews of Dr. Buchanan with the aged Syrian Metran; or those of Bishop Middleton, ten years afterward, with his successor, and he will be convinced of what I say. On discovering the particulars in which they first implored our help, to those particulars we have been directing our attention, and to none others. These were, 1. The multiplication of copies of the Syriac Scriptures; 2. The translation of those Scriptures into the vernacular Malayalim; 3. The establishment of schools; 4. The furnishing means for the education of their clergy; 5. The preaching, as occasion might offer, in their churches. By the munificence of the British and Foreign Bible Society, the first of these wants, that of copies of the Scriptures in Syriac, was supplied —Dr. Buchanan died with the sheets of the Syriac Testament in his hand. The second has been met by the persevering labors of the Church Missionary Society. Schools have, in the third place, been established by the funds of the same institution. The fourth particular has been supplied by a college built by the honorable resident, Colonel Munro; where about forty deacons are under education for the sacred office of the priesthood. While the Church missionaries, in the fifth place, have been constantly preaching, with the Metran's permission, in the churches, as they have acquired the language.

Of the happy effects of this gentle intercourse it is difficult to judge. They have been naturally slow. Many years elapsed before the holy Scriptures were ready. General education is long in spreading: and is yet in its commencement only. Influence with the metrans and clergy varies with the personal piety of individuals. A schism between the ecclesiastical authorities, at the time of Bishop Heber, interrupted the progress of things, and occasioned the interference of the honorable resident. Other difficulties have arisen since, and fresh ones may and will arise. Still the advance made has not disappointed those who consider all the circumstances of the case, and so long as the five particulars which I have mentioned are in gradual, but unconstrained operation, I fully trust that the Syrian churches will ultimately recover, by the mercy of GOD, their pristine splendor.

The little which I ventured to do myself, during the ten days that I passed among them, was, I hope, in entire accordance with the evangelical proceedings of the bishops and presbyters who preceded me. I had been invited by the Metran to aid him more than two years before. On my arrival I acted as a brother with a brother. I openly disclaimed all authority. I professed that I had no power, except with my own people. I interfered not in the least. I conferred only with him, both in private and in the presence of his clergy. I mentioned such thoughts as occurred to me. I satisfied his curiosity concerning our own Church. I preached, with his permission, three times in the Syrian churches, through an interpreter; once being before himself, about forty of his presbyters, and more than a thousand of the laity. I allowed my sermon to be translated into Malayalim, and circulated throughout the Syrian Diocese. The text was Rev. iii. 7, 8; and many of the thoughts are incorporated into the second and third divisions of this Charge. I wrote to the honorable resident of Travancore and the bishop of Madras, to urge them to render further aid. I endeavored to keep in view, in all my advice, the important distinction between the temporal power, vested in the sovereign authority of the country for the protection of temporal rights, and the spiritual power, vested, according to the usage of the Syrian churches, partly in the metropolitans, partly in the synods of the clergy and laity, and partly in the patriarch of Antioch. Complaints of alienation of Church property, of oppression, of malversation of funds, &c., I referred to the honorable resident.

Matters of spiritual improvement in divine doctrine and worship, I commended to the consideration of the metran and clergy. For I found many things, undoubtedly, among them, which a better education of the clergy, and advances in scriptural knowledge and real primitive antiquity, will remove. On the subject of the sacraments, and in their liturgical offices, many expressions and usages occur which Protestants account, and justly account, erroneous and superstitious. When I was present at the celebration of their public worship, I was much distressed, and was ready to conclude that they differed little, in fact, from the Church of Rome. But so far as I can judge, the case is not so. They are far, very far from symbolizing with the Church of Rome. They still reject, after three centuries of chicane and persecution, the supremacy of the Pope. They still acknowledge the supreme authority of the holy Scriptures. They hold no traditions as of co-ordinate rank with the Scriptures, and necessary to their just interpretation. They allow them to be translated without notes, and read freely by the people. They object not to prayers in a known tongue. They do not receive the decrees of the Council of Trent. They do not hold, as a Church, transubstantiation, or the doctrine of the real presence, or purgatory, in the sense of the Church of Rome, whatever individuals may do.* They do not deny the cup to the laity. They force not the celibacy of the clergy. They allow not the use of images in churches. They admit all the orthodox Churches to be branches of CHRIST's holy Catholic Church, and within the pale of salvation. The numerous errors and superstitions which have crept into their liturgies and services are not drawn up into articles of faith, and fixed immovably by general councils. They still hold, as a Church, the canons of the first Council of Nice only, which, at their ordination, their presbyters engage to observe. I trust we may, therefore, say of them, that however large may be the admixture of superstitions, they have, as a Church, "kept CHRIST's word, and not denied his name."

It is only wonderful, indeed, considering their long total exclusion from more enlightened Christian communities, the subjugation of the larger part of their brethren under Apb. Menezes to the Roman yoke, from which they themselves escaped only by miracle, as it were, after a struggle of sixty years;† the destruction of their libraries, and consequent want of an educated clergy; and the short time they have been in communication with the British power —it is only wonderful that they have retained so much of scriptural truth, and present so striking and favorable a contrast, as they confessedly do, not only to the Heathen, but to the Roman Catholic Syrians around them.

I confess I was greatly affected with all which I saw. I could not avoid comparing their doctrine, discipline, and usages with the first histories of the Christian Church. The subject seemed to me full of instruction, consolation, warning in various ways; and it is for these ends that I have thought myself at liberty to give you this account of my visit; though it has compelled me to speak so much of my individual proceedings—for which I crave your forgiveness.

1. Here, reverend brethren, is an ancient Church from the days of the apostles, preserved for sixteen or seventeen centuries amidst surrounding idolatry; knowing nothing of the pretended supremacy of Rome, nor of her peculiar dogmas; but standing a witness, in addition to the primitive churches in Haute Dauphine and the Valleys of Piedmont, to the pure Gospel of CHRIST; and thus demonstrating the comparative novelty of the superstitious doctrines and usages, and indeed of all the assumptions of the Church and court of Rome, a testimony, in a day like the present, of no little value.

2. Nor is it a point of small moment, that these ancient churches confirm us in our belief of the apostolical origin of our Episcopal platform of church government; and display the wisdom of our reformers, in retaining, as no other Protestant communion has retained, that beautiful system of order and edification as it existed in the apostolical age. We may be assured that the policy of our national Church, after an example of such extraordinary success, is not ill adapted to the feeble, prostrate mind of India.

3. The value of liturgies, in securing some knowledge of the great doctrines of the fall, the holy Trinity, redemption, the atonement of CHRIST, his deity as very GOD of very GOD, the person and operations of the Holy Spirit, love to GOD and man, the obligation of the Ten Commandments, &c., in the darkest times, is again apparent.

4. Nor, on the other hand, is the danger less obvious of a Church losing sight of the holy Scriptures—of its allowing that blessed book, the only rule of faith, to become rare; to remain in a language gradually unfamiliar to the people, and no longer capable of being appealed to as the standard of all doctrine and worship. We see, in these ancient churches, that when their copies of Scripture and other books were once burnt, and an unlearned clergy followed, ignorance of the mighty truths of the Gospel came on; changes were made in liturgies and customs, and much superstition and error crept in.

5. We further learn, however, from the few Syriac manuscripts of the holy Scriptures which have been collated, the capital fact, of the integrity of our western copies; agreeing, as they do, in all main particulars, with those independent and most ancient eastern ones of the Syriac version, made by apostolical men, and retaining the very dialect which our blessed LORD spake when on earth.

6. To which points, when I add the assurance which these churches afford us of the possibility of forming permanent Christian communities, retaining their faith from age to age, from among the natives of India—of training and fixing them in a discipline resembling our own, and guiding them by a native ministry, maintained in primitive simplicity, and yet surrounded with the respect and reverence of the people—I trust you will allow that the points of instruction to be gathered from their past and present circumstances are not unimportant.

7. Nor is it uninteresting to trace those vestiges of antiquity in many of their customs: some of which we might profitably perhaps follow, though others are less adapted to our modern habits; their respect for antiquity and the usages of their fathers—their synods, consisting of bishops, clergy, and laity—the consent of the parishioners obtained to the appointment of pastors, bishops sometimes chosen by the clergy and laity, when not sent out to them from Syria —candidates continued for a series of years in the preparatory office of deacon, before they are admitted and ordained presbyters—excommunication, admonition, &c., administered by a court held in the porch of each church, and consisting of the priest and four lay-elders—another species of punishment not less solemn, administered by the priest omitting to bless the offender when the rest of the congregation pass to receive that blessing—the erection of churches in every parish, with contiguous rooms for the constant residence of the clergy; separate houses being seldom built for them, but the priest living in the church itself.

But I hasten to remark, generally, on all which I have been now stating, *what charity and tender sympathy* we should cultivate toward these primitive Christians of St. Thomas, and similar relics of the apostolic churches! How readily should we acknowledge what is good in them; without requiring of them conformity to our Protestant models of liturgical worship or our western notions!—*Missionary Register.*

* Dr. Claudius Buchanan, in 1805 and 1808.
† Under Archbishop Menezes.

* There are many opinions and practices afloat, tending to superstition, both concerning the eucharist, and prayers for the departed. Possibly further inquiries and a better acquaintance with their language and their numerous liturgies, may cast more light on the subject. It was in November, 1835, that I made my visit.
† On the conquest of Cochin by the Dutch, in 1663.

CHRIST ENTERING INTO JERUSALEM.

And now begins that great triumph, in which the holy JESUS was pleased to exalt his office and to abase his person. He rode, like a poor man, upon an ass, a beast of burden and the lowest value, and yet it was not his own: and in that equipage he received the acclamations due to a mighty Prince, to the Son of the eternal King; telling us that the smallness of fortunes, and the rudeness of exterior habiliments, and a rough wall, are sometimes the outsides of a great glory; and that when GOD means to glorify or do honor to a person, he needs no help from secular advantages. He hides great riches in renunciation of the world, and makes great honor break forth from the clouds of humility, and victory to arise from yielding and the modesty of departing from our interests, and peace to be the reward of him that suffers all the hostilities of men and devils. For JESUS, in this great humility of his, gives a great probation that he was the Messias, and the King of Sion; because no other king entered into those gates riding upon an ass, and received the honor of "Hosanna" in that unlikelihood and contradiction of unequal circumstances. That it may appear how little were his joys and present exterior complacencies in this day of his riding to Jerusalem, he wet the palms with a dew sweeter than the moistures upon Mount Hermon, or the drops of manna; for, to allay the little warmth of a springing joy, he let down a shower of tears, weeping over undone Jerusalem in the day of his triumph, leaving it disputable whether he felt more joy or sorrow in the acts of love; for he triumphed to consider that the redemption of the world was so near, and wept bitterly that men would not be redeemed; his joy was great to consider that himself was to suffer so great sadness for our good; and his sorrow was very great to consider that we would not entertain that good, which he brought and laid before us by his passion.

Bishop Jeremy Taylor.

NOVEL READING ON THE DECLINE.

We find it stated in 'The great Metropolis,' that the falling off in demand for works of fiction has been very great within the last few years, and that very few, even of those written by novelists of the first reputation, afford to their publishers a remunerating sale.

This is a favorable indication of the taste of the age. Probably the flood of works of this description with which the literary world has been deluged of late years has tended to satiate the sickly thirst of the hyper-romantic, and thus the evil has worked its own remedy. Besides, public attention has been so generally awakened to scientific pursuits, and the various branches of useful knowledge have been so popularized, that it must reasonably be expected that ordinary novels would come to a poor market.

The humble Penny Magazine has scattered whole libraries of romances to the four winds.

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.
Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.
And all the approved Theological Books for sale at the lowest prices, address, SHERMAN & TREVETT.

NEW BOOKS just received at the Depository, 142 Fulton street.
Dr. Coit's Edition of Townsend's Bible, complete in 2 royal 8vo vols.
The attention of the clergy and students is particularly invited to this work.
Memoirs of Mrs. Hawkes, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.
Home Education, by the author of the Natural History of Enthusiasm, &c., &c. SHERMAN & TREVETT.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.
The following gentlemen are engaged as instructers in the different departments:—
Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy.
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.
Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.
Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.
N. B. No charge made for vacations. sept1 3wi.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of CHRIST; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where CHRIST wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract. Open every day from 9 in the morning till 10 at night. Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each. aug18 tf

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1 1838. There are four vacancies. aug8

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. TERMS.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.
The year is divided into two terms, commencing on the first Monday of May and November.
REFERENCES.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway. Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

FOR THE POOR.—A sermon on forms of prayer delivered in the Mission Church of the Holy Evangelists, Sunday, April 29, 1838, by Rev E B Kellogg, minister of the Church. Published by request of the Committee of Superintendence, for the benefit of the poor, and for sale at the Prot. Epis. Press, 142 Fulton street. aug4 tf

NEW BIBLE QUESTIONS.—Just published by the General Protestant Episcopal Sunday School Union, and for sale at the Depository, 28 Ann street.
Questions on the *Gospel* according to *St. Matthew*. Prepared for the General Prot. Epis. S. S Union, and revised by the Executive Committee. Part I.
Questions on the *Acts* of the *Apostles*. Prepared for the General Prot. Epis. S. S. Union, and revised by the Executive Committee. Part I.
Each of the above works will be furnished at $11 per hundred, with the usual discount to Sunday Schools.
At the Union Depository, 28 Ann st.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.
Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.
Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.
This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."
The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo, just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*
Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes
Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.
Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.
Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.
Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.
Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.
Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.
Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.
Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.
Vol XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.
Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."
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